



J. Collins sculp.

See pious Soule how every thing conspires
To kindle in thy brest seraphique Fires
Alas and woe! prudent and learned guides
Helps to devotion holy Church provides



Thy duty's only a cleane heart to bring
A humble cheerful free will offering
To this oblation Heaven a flame will lend
God doth accept it Angels shall attend.



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SHORT
DISCOURSES

Upon the Whole

Common-Prayer,

Designed to Inform the

JUDGMENT,

And Excite the

DEVOTION,

Of such as DAILY use the same.

The Third Edition.

By *Tho. Comber*, D. D.

L O N D O N :

Printed for *Robert Clavell*, at the Sign of
the *Peacock* in *St. Paul's Church-Yard*.

1702.

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SHORT
DISCOURSES

Upon the Article

Common Prayer



LUDLOW

And the

DEVOTION

OF THE DAILY PRAYER

THE COMMON PRAYER

BY THE REV. J. J. LUDLOW

LONDON

Printed for Robert Clarendon at the Sign of the Sun in St. Pauls Church-yard

TO THE
MOST NOBLE
AND
High-Born Princess,
A N N E,
Princess of *DENMARK.*

Madam,

YOUR Careful Education in
the Primitive and Pure Reli-
gion of the Church of *England* hath
given a Lasting Honour to his M A-
JESTY,

The Dedication.

JESTY, a General Satisfaction to the Nation, and will bring not only many Present Comforts, but 'Eternal Blessings to Your Self hereafter. And on this Account, I did with great Thankfulness to God, and with much Pleasure, receive from Your own Mouth the Notice that my Larger Books on the *COMMON-PRAYER* had been Serviceable to Your Most Excellent Sister the Princess of Orange and Your Self. It is my Duty to serve the Meanest, but a Part of my Reward to be Useful to Persons of so High Birth and Admirable Qualities, whose Example hath given so great Encouragement and Reputation to True Devotion; this is, as *Plutarch* calls the Conversing of Philosophers with Princes, *To Profit many by Teaching one.* Wherefore, when the Importunity of my Friends had engaged me to write these Shorter Dis-

The Dedication.

Discourses, for the Use of those who wanted time to consider the Larger Work, I resolved to present this Short Account to Your HIGHNESS Hands, and beg leave to Honour it with Your Most Grateful Name, supposing its Brevity may better suit the Present Circumstances of Your Married Condition, wherein it is not to be hoped that You can have so much Happy Leisure for Your Devotion, as in the Eminent Piety of Your Virgin State. And because Your Goodness hath Entituled me to the Honour, but my Distance permits me not to Perform the Duty of Your HIGHNESS Chaplain, I hope these Papers may compensate for my Absence, and serve to Revive the Memory of what You have formerly Read more at Large, and also to Continue and Increase Your Affection to this Excellent Church, which hath

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so carefully provided such Incomparable Helps in Order to the Salvation of all within the Bosom thereof: Wherein that God may long preserve Your HIGHNESS to be an Ornament to it, and make You a Happy Increaser of that Royal Family who have been the Great Supporters of it, is the Hearty Prayer of Good Subjects, and the Daily Petition of,

Madam,

Your HIGHNESS's

York
April 23.
1684.

Most Devoted Chaplain,

and

Most Humble Servant,

Tho. Comber.

T H E

P R E F A C E.

THere is no clearer Acknowledgment of our Dependance upon God, nor more effectual means to procure all good Things, than Publick and Common-Prayer; the Cessation of which S. Hierom makes a Sign of the Coming of Antichrist; and the Scripture-Character of the Wicked is, that they call not upon God: And I doubt all the Sins and Miseries which abound in this Evil Age, are chiefly to be ascribed to the shameful neglect of daily Publick Prayers; and because 'tis in vain to shew Men how to be devout at the Church, unless we can perswade them to come thither, we will take off all Pretences by considering

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ring the usual Excuses which Men make for the Neglect of this Duty.

First, Some pretend Business, and say they cannot come, and I would have these consider, That the very Heathens worshiped their Gods daily, and the Egyptians three times a day; the Turks are called to Prayers five times every day, and six times on Friday: The Jews had of old, and still have, three set Hours of Prayer, and the Pharisees doubled this; yet Christ saith, our Righteousness must exceed theirs. Now, doubtless, others had Business as well as we; yet all the World, except some of us, do publickly own their God at least twice every day. We are commanded to pray without ceasing, 1 Thess. v. 17. that is, at the set Hours of Prayer every day; and from the Apostles times to our Fathers days, all good Christians constantly observed them, yea, even in the times of Persecution and
extreme

The Preface.

extreme Danger ; and will not we lose one half hours Business, to perform a Duty which brings a Blessing on us in all the rest of our Affairs ? I am sure we lay aside our Employments, for a longer time, on less Occasions every day ; and if all would come, who are not hindred with unavoidable Business, many might come always, and all sometimes, who now stay away ; and let them, who stay away on this pretence, remember, God will one day try whether this be real or no ; and if they will come as oft as God can expect them, I ask no more.

Secondly, Others plead dislike of the Prayers themselves, and therefore say they will not come : But if these Persons have Patience to peruse the following Pages without Prejudice, they will find this Liturgy to be so plain, that all may understand it ; so full, that it omits nothing necessary ; and so short, that no
Devout

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Devout Man can be wearied with it : Its Doctrine is pure, its Ceremonies few, proper and primitive, its Method exact, and its Phrases are taken out of Scripture and the purest Antiquity ; and, as Glorious thought, comes nearest to the Primitive Forms, of any Liturgy in the World. The Composers were Men of great Piety and Learning, most of them Martyrs for the Protestant Religion ; and all Foreign Reformed Churches do admire it, and blame such as dissent from it. Nor do any condemn it but the Papists for not being Popish enough, and the Sectaries for being too much so, but their Witness agrees not together : As for the Latter, they object, First, That it is a Form, and hinders praying by the Spirit ; I reply, The Saints of the Old Testament used Forms, and so did Christ in the New ; he taught his Disciples a Form, and all Christians in the World, East and West, Romish and Reformed, did and do still use
Forms

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Forms in Publick, and do none of these pray by the Spirit? Surely, whoever is deeply affected with his own Wants and God's Sufficiency, and heartily desires what he asks, this Man prays by the Spirit, though the Words be a Form: And when the Words are prepared to our hands, we are more at leisure to mind our Affections, and keep our Hearts close to the Petitions, than when our Fancy is taken up in inventing or expecting a Novel Phrase: Yea, Extempore Prayer is a Form to the Hearers, and the Speaker hath not time wisely and warily to digest it: But our Forms were deliberately composed by Men assisted by the Spirit, and many good Men do feel the Spirit assisting them daily in the use thereof. Secondly, they alledge, If these Prayers be good, they will grow flat by daily use: I answer, We come not to the Church as to a Theatre for Recreation, we have old, constant, daily Wants, and if we bring dai-
ly

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By a new Sense of them, our old Prayers will serve: Publick Wants, which are the Subject of Publick Prayers, are much the same, and why need we vary the Phrase? it is Wantonness, not Devotion, makes that necessary. The poor laborious healthful Man hath a fresh Appetite daily to the same Dish, and 'tis sickly and luxurious Men that need Sauces and Variety: The Carnal Jews loathed Manna with long use, though it was the Bread of Heaven, and suited it self to every good Man's Taste. I might easily recriminate, and lay more and greater Inconveniences to the charge of Extempore Prayers, but I had rather vindicate my own, than give an Odious, though deserved Character, of other Mens Devotions.

And now it is time to give Account of the Method and Design of this Discourse, wherein first the Original and Antiquity
of

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of every Part of Common-Prayer is declared; Secondly, The Method of each several Piece is cleared: Thirdly, The Sense of all is opened by divers plain and natural Observations on the Matter of these Offices, to help all to perform them with a Devotion suitable to their great Worth. And it is designed, First, To instruct those who did not understand, or rather not observe these Excellencies to be in the Common-Prayer, for all must admire it that can but calmly consider it. Secondly, It is intended to furnish the Devout Sons of the Church with Profitable Meditations, to enlarge upon in their Minds in the use of these Prayers, and to put them into a right Frame for saying them Affectionately, and with a Holy Importunity. Thirdly, It is designed to convince the mistaken Dissenters, if they will hear Reason; if not, to discover to others the Injustice and Malice of their Clamours against it. And if it please God
to

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to grant it may attain these Ends, it will be very serviceable to the Church in general, as well as to many particular Persons; if not, I have the Comfort of my good Intention, and shall remain well satisfied therein.

But it will much conduce to the Ends of this Discourse, if two concluding Exhortations be but well observed; First, If the Clergy do frequently read the Common Prayers as by the Rubrick and the Canons they are bound to do; and if they always do it with a very grave and deliberate Voice, and with a most affectionate Fervency, to give the People Opportunity and time to joyn with them in every Petition, and to excite them to Devotion by the Warmth of their Zeal: And though few shall come to it, let not that discourage us, since Jesus is always one, if but two or three be gathered together in his Name, and if our People will not pray
with

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with us, we had more need pray for them, who by their Absence may take away somewhat of the Comfort, but nothing of the Success of our Devout Prayers. Secondly, Let the People not judge of these Common Prayers by the Character Ill Men fasten on them, but frequently come with Honest and Pious Hearts to them, (as it is their Duty) and the more they use them, the more they will love them: And when they are in God's House, let their Postures be humble and agreeable to the Orders of the Church, which shews Reverence to God, and Obedience to our Governors, and makes a very comely Uniformity. Let the People also always answer their own Part with a clear audible Voice, which will keep their Minds from wandering, and shew their Consent to every Petition; and indeed this is a peculiar Priviledge of the Sons of this Church, the Papists being hindred from joyning, by Latin Prayers, and the Sectaries by
one

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One long Extempore kind of Supplication.
And let every Man come with a Heart
sensible of God's Greatness and Goodness,
as also deeply affected with his own and
Neighbours Wants, and let them with those
Affections joyn in every Request, and then
they will never be tired with the length,
nor wearied with the frequency thereof, but
find such Comfort in it, and Benefit by it,
that they will account it the most Useful,
and the most Pleasant of all Christian
Duties.

THE

PART. I.

Of Morning and Evening Prayer.

Sect. I.

Of the Sentences.

S. I. **P** RAYER is the *lifting up of the Soul* to converse with God, and a Means to obtain all Blessings; 'tis an high Honour, and a huge Advantage to us, and withial is accepted by him as an Acknowledgment of his Authority, and a Testimony of our Observance: But then it is difficult, as well as fair, requiring so much attention and serenity of mind, that it can never be well done without some preceding Preparation; for which reason, when the Jews enter into their Synagogues to pray, they stand silent a while, and meditate before whom they stand, and the Christian Priests, in the Primitive Ages, prepared the Peoples Hearts to Prayer by a devout Preface; in imitation whereof we now use the *Sentences* of holy Scripture, which are all of them chosen to be Admonitions to

B

Repen-

Repentance, since nothing makes us more unfit to pray, or more unlikely to be heard, than Sin unrepented of (a). And being gathered

(a) Psal. lxi. 18.

Isai. lix. 2.

John ix. 31.

ed out of the Sacred Text, the Church hopes we will not dare to disobey them, as coming from the Mouth of that God whom we address to in our Prayers, and who may justly reject our Petition, if we hearken not to his Commandments. As for the particular Sentences, the Reverend Composers of our Liturgy have been curious and exact in the choice of them, selecting divers of the plainest and properest places, to bring all sorts of Sinners to repentance. There are variety of Dispositions, and the same Man is not always in the same temper; wherefore they have collected many, and left it to the discretion of him that ministers, to use such of them every day as best suit with his own and his Peoples Circumstances: Yet because every Man best knows his own Estate, we will put those of one kind together, so that they who come (as all ought to do) before Prayers begin, may find a Meditation fitted for their present frame of Spirit, in order to the better disposing them to pray with true Devotion.

§ 2. The first Rank may consist of those Sentences which contain *Support for the Fearful*, and are designed to prevent that excessive Dread of God's Wrath, which hinders the Exercise of a sprightly Devotion by too much dejecting the Spirit: Wherefore when we are oppressed with these Fears, the practice of Holy *David* and *Jeremy* will teach us not to run from the Almighty, but to come so much the more speedily before him, and to pray

pray the more humbly and earnestly to him for the Pardon of our Offences, and the abatement of his Anger, which we may do in this manner :

Psal. LI. 9. O thou righteous Judge of all the World, who canst not behold Iniquity without Indignation, I beseech thee [~~Hide thy face from~~] strictly observing [~~my sins,~~] which are so many and so great, that I fear they will bring some present Judgments on me, and occasion my final condemnation hereafter ; O do thou please therefore to pardon [~~and blot out~~] of thy Book [~~all my iniquities,~~] and then I shall be safe.

Psal. CXLIII. 2. I do not deny my Debts, nor stand upon my Innocence, but before thou summonest me, I pray thee [~~not to Enter into judgment~~] nor reckon strictly [~~with thy Servant, O Lord,~~] who confesses his guilt, and relies on thy Mercy as his only Plea : and indeed, nothing but Mercy can save any of us, [~~for~~] when we appear at the last day [~~in thy sight~~] before the Tribunal of thy Justice [~~no man living~~] no not the most righteous [~~shall be justified~~] or acquitted by pleading their Merits ; the best need a favourable Allowance there, which if thou pleasest to afford me, I may be forgiven also.

Jerem. XI. 24. And if it be not fit for thee to forgive, and for me to be forgiven, without some Chastisement, [~~O Lord, correct me~~] with temporal Afflictions here, that I may be spared hereafter ; only let my correction be inflicted moderately [~~with judgment~~] and respect to my Infirmities, for my amendment ; but punish me [~~not in thine anger,~~] as thou dost thy incorrigible Enemies, [~~lest thou bring me to nothing~~] and I should not survive to reap the benefit of thy salutary correction.

§. 3. Not much unlike this is the case of those who *doubt of God's Favour*, and through the false Glasse of Despair look upon God as irreconcilable; and tho' he be not so in himself, yet these Doubts, by discouraging Men from confessing and repenting, do as effectually hinder their being reconciled, as if God were not to be intreated: But because it is not for want of Mercy in him, but of Faith in these mistaken Souls, that the difference is not composed, the Church hath provided three *Sentences* also for those in this estate; the first to shew how fit they are to ask a Pardon, the other two to declare how likely God is to grant it upon their repentance, notwithstanding their unworthiness; upon which they may thus meditate.

Psal. LI. 17. Oh, that I had any thing to offer to procure the favour of my offended heavenly Father! Were I Lord of the whole World, I would give it all for the purchase of his love; but he neither needs, nor desires such gifts, I am told [**The Sacrifices**] most likely to be accepted [**of God, are a broken spirit,**] a heart almost dashed to pieces with sorrow for its sins and fears of his displeasure: Grant me therefore, by thy Grace, such [**a broken and a contrite heart**] and I will offer that unto thee [**O God**] knowing [**thou wilt not despise**] it, but kindly accept it, and him that doth present it.

Dan. IX. 9. Why do we run from him by despair, who is so able and so likely to relieve us? [**To the Lord our God**] whom we have offended by our Sins, most properly [**belong mercies**] infinite [**and forgivenesses**] more than our Souls can need: They are inseparable from his Nature, wherefore we will seek for Mercy [**though we have rebelled against him**] by frequent and grievous sins of Commission,

mission, [**neither have we**] abstained from sins of Omission, nor [**obeyed the voice of the Lord our God,**] who strictly enjoyns us [**to walk in his Laws which he**] in his Word hath most plainly [**set before us.**] All this with shame and sorrow we confess ; yet since we heartily repent us now, all this cannot hinder so merciful a Father from receiving us after our return from folly.

Luke XV. 18, 19. Which we may learn from the Example of the returning Prodigal, who when he came to himself, after his ungrateful deserting his Father, and riotous wasting of his Portion, said, Why do I sit still in my sin and misery, under a fruitless sorrow ? Surely [**I will arise**] by repentance [**and**] by Faith [**go to my Father**] who can yet relieve me ; and to move his bowels of Compassion towards me, as soon as I see him, I will fall on my knees before him [**and will say unto him, Father,**] by all the kindness of that endearing Name, give ear to me, who now confess, that [**I have sinned against heaven**] and the God that dwells there, [**and before thee**] I am guilty of so base Ingratitude, that I deserve to be deserted in my extreme misery ; for I have forfeited my relation by my disobedience [**and am no more worthy to be called thy Son,**] yet I hope thou wilt not let me perish who feedest the meanest of thy Servants.

§. 4. Tho' those of the former blessed temper are fewest in number, and meanest in their own eyes, yet because they are dearest to God, the Church hath shewed her chief care of them, in selecting the most and choicest of the Sentences for their comfort : Yet she hath not forgot, Thirdly, *The Ignorant*, who know not how to make these Peniten-

tial Addressees, as being neither sensible of their guilt nor danger, because they think, either they have no Sin, or that a slight repentance will procure pardon for it; for whose information the two following Sentences are designed.

1 Epist. S. *John* I. 8, 9. Let us not be so vain as to fancy our selves Innocent, and so become secure in our evil ways, or slight in our daily Confession; for [~~If we say~~] with our Mouths, or do but think in our Hearts [~~that we have no sin,~~] and so no need of daily repenting before we pray as the Church requires, [~~we deceive~~] not God (who sees our guilt) but cheat [~~our selves~~] of our Pardon, because we believe a Lye, [~~and the truth~~] of God's Word, which declares that we *all have sinned*, [~~is not in us~~ :] This denying our Sin will hasten our Condemnation; [~~But if we~~] by searching our hearts and trying our ways, be brought to discern and [~~confess our sins~~] with sorrow, shame and dejection; God hath promised, and Christ hath purchased a Pardon for us, so that as [~~he is faithful~~] to his own Promise [~~and just~~] to the Merits of his dear Son, he hath obliged himself upon our repentance, both [~~to forgive us our sins,~~] by removing the guilt of them, [~~and to cleanse us from all unrighteousness~~] by giving us Grace to forsake every evil way, so that we shall be justified and sanctified also.

Ezek. XVIII. 27. But let no Man imagine he can have these benefits without a hearty reformation and amendment, since the promise of God is made upon those Terms, where he saith, [~~When the wicked man~~] not only confesseth, but also [~~turneth away from his wickedness that he hath~~] formerly [~~committed,~~] so as he never practiseth those

those sins any more, [and] instead of his old evil courses, performs the contrary acts of Piety and Virtue, and [doth that which is lawful] in it self, [and] in such a manner as is [right in mine eyes,] I will free him from Eternal death which he had deserved, and by this change of his ways [he shall save his soul alive,] for I will give him a part in my heavenly Kingdom.

§. 5. Others there are who are not ignorant, but *Negligent*; and though they know they are daily sinning, and cannot be saved without repentance, yet defer this duty from day to day: On these both God and the Church call by the two next Sentences: The first of which is the example of a very good Man, who after the Commission of one great Sin, spent all the rest of his life in sad reflexions on it; The second being a strict Command from Christ himself for the performance of this duty, on which they may thus enlarge their Thoughts:

Psal. LI. 3. O how numerous and how heinous are my Sins! yet I am obdurate and unconcerned, whereas poor *David*, after he had once offended God, melted into tears, and said, O Lord, [I acknowledge my transgression] of thy righteous Law, and confess I have deserved thy wrath, which is so dreadful, that the terror thereof is daily upon my Spirit, [and my sin is ever before me;] My fear will not suffer me to take my eye off from it till thou art pleased to forgive it.

Matth. III. 3. Doubtless my danger is greater than his was, only I am more stupid and less apprehensive; but 'tis certain, that in this state of Impenitence, I am neither fit for Grace nor Glory, as appears by that Summons, [Repent ye] Sinners, and

speedily turn from your wicked ways, [**for the Kingdom**] of Jesus, that offers Grace from the God [**of Heaven**] to all true Penitents, is just now present : and if any reject these tenders, his Kingdom of Glory [**is at hand**] to condemn them eternally for their disobedience ; so that I, who have been negligent all this while, had need to make haste.

§. 6. Lastly, Those who by custom grow cold and *Formal*, saying this Confession with external Reverence only, without any affections or devotion, are presented by the Church with that direction and reproof which God gave the hypocritical Jews, who were very ready at all the outward rites of Sorrow, but utterly void of true Contrition ; which these Persons may thus apply to their own Case.

Joel II. 13. When you come to confess your Sins before the Lord, let your chief care be to [**rent your heart**] with grief for your offences, and fear of his displeasure ; 'tis this inward sorrow, [**and not**] the ceremony of tearing [**your garments,**] or such like outward Forms, which he expects : Wherefore be not too solicitous about those things, but repent sincerely [**and turn to the Lord**] whom you call [**your God,**] so that you may be received, [**for he is gracious and**] ready to give, [**merciful**] and apt to forgive : He is [**slow to anger**] toward those who have offended him, [**and of great kindness**] to such as deserve no favour from him : He is more desirous to spare than punish, [**and repenteth him of the evil**] which he threatned, when we repent of the evil we have committed ; and shall we not be serious and earnest when we ask Pardon of such a God ?

Sect. II.

Of the Exhortation.

§. 1. **T**His Exhortation is designed both to apply and set home the preceding Sentences, and to direct us how we ought to perform the following Confession; it collects the necessity of it from the Word of God, and when it hath convinced us that we must do it, it instructs us in the right manner, and gives us the reason why we must confess and repent sincerely just now; and then it invites us to that necessary duty for which it hath so well prepared us: So that it connects the Sentences and the Confession, making those so useful in order to this, that whoever hears them, and considers the Inferences here made, cannot but be rarely disposed for a true Confession; and tho' neither the *Roman* nor *Greek* Offices have any such Form in this place, yet the Pertinency and the Usefulness thereof will shew, that our prudent and pious Reformers have every where contrived, that the People might perform each part of the Office with the Spirit, and with Understanding also.

The parts of this Exhortation are Three; *First*, A loving Compellation, [*Dearlly Beloved, &c.*] *Secondly*, A profitable Instruction, shewing, 1. That we must confess, [*The Scripture moveth us, &c.*] 2. How we must confess, [*with an humble lowly, &c.*] 3. Why we must confess our Sins, [*to the end that we may obtain, &c.*] 4. When we must confess them, viz, in general [*Although we ought*

ought at all times, &c.] and in particular in the Publick Assemblies, [Yet ought we most chiefly so to do, &c.] Thirdly, an earnest Invitation to accompany the Priest herein, [Wherefore I pray and beseech you, &c.] All which may be thus made plain.

§. 2. The Minister begins this necessary Admonition with the Apostolical Salutation, [**Dear**ly beloved Brethren,] *Philip* iv. 1. and his care to make them repent, shews he loves his People as Brethren: And to add weight to his Exhortation, he intimates, that it is not He only, but God himself who moveth them thereunto in these and [sundry]

other [places] of [Scripture]

(b) *Nehem* i. 6.

Psal. xxxviii. 18.

Isai. i. 16, 17.

Lam. iii. 40, 41.

Acts xvii. 30.

(b) so that he who refuseth, refuseth not Man, but God: 'Tis the King of Heaven, who by us summons and warns you [to acknowledge] the guilt he charges you with, [and] to [confess] those [manifest sins] for which your own Conscience accuses you: They are many in number, and of divers kinds, every single Act helping to increase the heap, and add to the weight of them; and since they are all known to Almighty God, who understands our thoughts words and works, it is but folly to [Dissemble] your guilt by feigned Excuses, and impudence to [cloak] and cover it with false denials, for *He that covereth his Sins shall not prosper*, *Prov.* xxviii. 13. Though we could deny our faults so confidently, or dissemble them so cunningly, as to deceive all the World, we cannot conceal them from him, who will find them out, and condemn us for the transgression and the hypocrisie also. The Scripture therefore teacheth us

a wiser way, viz. [to confess them,] shewing us withal what frame of Spirit we must put on when we do confess, for we must have, 1. [An Humble and Lowly] Heart, truly sensible of our vileness by sin, and judging our selves unworthy to lift up our Eyes to Heaven (c). 2. [A Penitent] Heart, full of sorrow and indignation, against our selves, (c) Job xlii. 6. Luke xviii. 33. for offending so good a God, and thereby being in danger not only to lose endless Joys, but to fall into eternal Misery, for short and empty pleasures, *Matth. xxvi. 75.* and this will produce, 3. [An obedient Heart,] and make us firmly resolve, and earnestly endeavour, to keep God's Commandments better hereafter, *John v. 14.* And we must the more diligently strive to get our Hearts into this blessed frame, considering the happy [End] of so confessing our Sins; for then we shall undoubtedly [obtain forgiveness of the same,] not for any desert in us, but because the Lord to whom we confess is [of infinite Goodness and Mercy;] who would not the death of poor Sinners, but is ready to acquit them as soon as they are truly sorry for their misdoings, and sincerely desirous to amend: Wherefore let us, who need Remission so exceedingly, and desire so passionately to be reconciled to our God, make such a Confession, and we shall prevail for our Pardon. Indeed our daily Sins make it necessary for us to [acknowledge them at all times] and in all places, Morning, Noon and Night, in our Closets, as well as in the Church, (d) for even in secret we are (d) Psalm cxi. 1. [before God] and he hears our 1 Tim. ii. 8. most private and retired acknowledgments; But the fittest time and properest place

place for this Duty is in God's House, there the Jews made their Confessions (e), and

(e) Numb. v. 7. the Primitive Christians theirs ;
 Luke xviii. 10. and if we consider for what Ends we **[assemble and meet together]**

in those Sacred Places, we shall soon perceive that every one of the Duties to be done there, do require, that we be first prepared by Repentance ; and till we have confessed and bewailed our Transgressions, we are not fit nor likely to be accepted in any other part of the Offices. *S. Augustine* tells us, that the Christians in his time assembled, *to learn God's Law, to declare his wonderful Work, to praise him for his Gifts, and pray to him for his Blessing* : And our Church here shews, we have these four things also to do in our Assemblies, 1. **[To render thanks]** to God for his Benefits, as we do in our Thanksgivings : 2. **[To set forth that Praise]** of which he is most worthy, which is done in our Psalms, Hymns, Anthems, and Doxologies : 3. **[To hear his Word]** as we do in attending to the reading of Scriptures, and giving heed to Sermons and Homilies taken from thence : 4. **[To ask things necessary for our Bodies and Souls]** which we do in our Collects, Supplications and Intercessions. But unless true Repentance go before, we are unworthy either to give Thanks, or to sing Praise to God, *Psal. xxxiii. 1.* unfit to hear his most holy Word, *Matth. vii. 6.* or to offer up any Prayers to him, *John ix. 31.* None of these Services will be acceptable to God, or can be profitable to us, unless we repent before we go about them : **[Wherefore]** that you may not come to Church in vain, and lose the benefit of so many Holy Duties, the Priest **[prays and]** earnestly **[beseeches you all that are now present]**

Sect. III. The Confession.

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sent] to joyn with him in the following Confession ; there are none so Holy, but they have need to make it, and none so Sinful but may be profited by it : He who is God's Ambassador to you, offers to [accompany you] to the [Throne of Grace] knowing his Master will be glad to see him return with so many Penitents in his Retinue : Yea, he will put Words in your Mouths, and speak with you, and for you. Only since you confess to God, be careful to do it [with pure hearts] free from hypocrisie and distraction ; and since you are all Sinners, let every one of you [say after] the Minister with a clear, but an [humble voice,] that your Repentance may be as publick as your Faults have been, so shall God be glorified, and you accepted in this great Duty ; upon the right performance of which, the success of all that follows doth depend.

Sect. III.

Of the daily Confession.

§. I. **I**T is so certain that Sin unrepented of hinders the success of our Prayers, (f) that such as would pray effectually have always begun with Confession ; because when the guilt is removed by penitential acknowledgments, there is no Bar to God's Grace and Mercy. Thus Ezra and Daniel prayed, (g) and Christ taught his Disciples to ask for Pardon as often as they prayed for their

(f) Isai. i. 15.

Chap. lix. 1, 2.

(g) Ezra ix. 5, 6.

Dan. ix. 4, 5.

Daily

(b) Matth. vi. 11,

12.

(i) Hieron. ad
Abig. Epist. 32.

Daily Bread. (b) S. Hieron also assures us, that he daily asked God forgiveness on his Knees. (i) And for the Publick, S. Basil affirms, it was the Custom then for every one to make profession of his Repenrance in his own words: And accordingly, all ancient Liturgies have some Form for that very purpose; but none more full and proper can be found any where than this of ours, which consists of four Parts.

First, A proper Introduction, viz. **[Almighty and most merciful, &c.]**

Secondly, An humble Confession, concerning,
1. The manner of our sinning, **[We have erred, &c.]** 2. The Nature of our sins, viz. By improving our Original Corruption, **[We have followed, &c.]** And by doing Actual Sin, as well in general, **[We have offended, &c.]** as in particular, by Sins of Omission, **[We have left undone, &c.]** and Sins of Commission, **[And we have done, &c.]** 3. The effect of our Sins, **[and there is no health, &c.]**

Thirdly, An earnest Deprecation, containing,
1. The Evils we would be delivered from, viz. The Guilt of Sin, **[but thou, O Lord, &c.]** the Punishment, **[Spare thou them, O God, &c.]** and the Power of it, **[Restore thou them, &c.]** 2. The Ground on which we hope to prevail, **[according to thy Promises, &c.]**

Lastly, A Devout Petition, intimating to whom we pray, viz. God the Father through Christ, **[And grant, O most merciful, &c.]** for what we pray, viz. for Piety, Charity and Temperance; **[That we may hereafter live a Godly, &c.]** to what End; **[To the Glory of thy Holy Name: Amen.]**

§. 2. Since

§. 2. Since none are fit to Pray till they have confessed their Sins, it is necessary for every one to come early to Prayers, and always to be there so soon, as to joyn in this Confession, which will rarely assist and direct us in the Exercise of our Repentance, if we duly consider it as we go along. 1. The Introduction sets Him before us whom we have offended under those two proper Titles of **[Almighty and most merciful Father;]** the first to shew us his Power, and strike us with a Holy Fear of his Anger; the second to manifest his Love, and melt us with the sense of his Mercy: The former minds us with the danger of standing out in our Disobedience, the latter declares the hopes of being received into his Favour again upon our Repentance; and though his Omnipotence might terrifie us, yet his Mercy invites us to return and confess all our sins, both small and great, *viz.* That we have frequently **[erred]** by sudden, lesser and unobserved sins, yea, sometimes **[strayed]** further out of the **[ways]** which God's Law prescribes, by wilful, gross and customary Transgressions, so that we are become **[like lost sheep]** (as the Scripture doth express it *(k)*); That is, we are helpless, and exposed to many dangers, surrounded with cruel Enemies who seek to devour us; and of our selves, are as well unable as unlikely to return to Jesus the good Shepherd of our Souls. Now the folly of this is so great, and the consequences so sad, that we ought to reflect upon the cause of these our desperate wanderings, *viz.* Our Original Sin, which is here properly expressed by **[The Devices and Desires of our own hearts,]** for the Jews call that corruption

(k) Psal. cxix. 176.

Isai. liii. 6.

1 Pet. ii. 25.

ruption of our Nature, *The Evil Device*, and our ninth Article, *The Desire of the Flesh*; and both together imply, That (since the Fall) our Understanding is apt to imagine and devise Evil, and our Affections to lust after it. We devise false Notions of evil things, and call them good, and under that false Disguise we naturally desire them; but we do not charge God as the Author of this Corruption, but confess it springs from *Our own hearts*, James i. 13, 14, 15. Nor do we accuse our selves for *having*, but for **[following]** these evil Devices and Desires; it is our misery that we have them, but that which we confess as our Sin, is our aptness to follow them **[too much,]** our not checking these desires as we ought, but too often fulfilling them, and then they produce Actual Sins, which S. *John* defines to be *The Transgression of God's Law*, 1 John iii. 4. And these we here confess, under that general Phrase of our **[offending against his holy Laws.]** We cannot say but we knew his Commands, yea, and tho' we have been so wicked to break them, yet we must confess they were *Holy, Just and Good*, Rom. vii. 12. which makes our Sins appear exceeding sinful; but we must be more particular, and therefore we reduce our Actual Sins to two sorts, First, Sins of *Omission*, that is, the **[Leaving undone those things which we ought to have done,]** Praying and praising God, reading and hearing, receiving the Sacraments, and giving of Alms, &c. are all of them Duties enjoined by God, yet these we have either wholly omitted, or else performed them in an ill manner: To which we have added, Secondly, Sins of *Commission*, that is, the **[Doing those things which we ought not to have done.]** Though God have under the Penalty of Damnation

tion forbidden Blasphemy, Swearing, Cursing, Lying and Slandering, Pride and Rebellion, Anger and Malice, Drunkenness and Lust, Fraud and Covetousness, &c. Alas! we have too often ventured to act these Crimes, and had done oftner, but for want of opportunity; so that we are very guilty, and liable to God's Wrath, and everlasting Damnation. Nor can we any ways deliver our selves out of this sad Estate, for **[there is no Health in us,]** that is, no means of Help or Salvation, (which Scripture expresseth by Health) *(l)* in us. We are all overspread with this deplorable Disease of Sin *(m)*, but have no Power of our selves to help our selves *(n)*, in God only is our Help, for Health and Salvation alone belongs to Him *(o)*, wherefore unto him we turn our Petitions, in the next Part of this Confession.

(l) Psal. cxix. 155.
Compare the Old
and New Transla-
tion.

(m) Isai. i. 5, 6.

(n) Hosea xiii. 9.

(o) Psal. iii. 8.

Having described the sad Estate we have brought our selves into by our Iniquities, we are taught to look up to him, who is able to deliver us from the Guilt, the Punishment and the Power of them also. And First, since we are **[miserable Sinners]** by the Guilt of these Offences, we cry unto the **[Lord]** to **[have Mercy upon us,]** that is, to pity and pardon us (as the Phrase implies)

(p) for Misery is the proper Object of Mercy, and Forgivenesses peculiarly belong to God; we

(p) Psal. li. 1.

Luke xviii. 11.

therefore, who account our selves miserable so long as we are obnoxious to his Justice, do first beg for the taking away our Guilt: And then, 2dly, We shall hope to be delivered from the Punishment of

C

our

our Sins also, which makes us add a Request that
[our God will spare us,] and not inflict those Tem-
 poral Judgments on us which our Iniquities deserve,
 however that he will not Eternally condemn us :
 And we hope to prevail in this Petition, because **[we**
confess our faults,] and one main End of his
 Judgments, is to bring obstinate Sinners to that sight
 and sense of their Sins, which we have already.
 He punishes and condemns only those that deny

(9) Gen. xlv. 16.

Exod. ix. 27.

Judges i. 6.

2 Chron. xxxii. 12.

and hide their Sins (9), but spares
 such as acknowledge them, for
 these are in the way towards a-
 mendment; and therefore, idly,
 we pray against the Power of Sin,
 to shew that we abhor the Crimes for their own
 sakes, as well as for the smart which follows them.
 We find that frequent sinning hath darkned our
 Minds, and hardned our Hearts, strengthened our
 Corruptions, and emboldned our Enemies, weakned
 our Graces, and made God's Spirit ready to with-
 draw from us; out of which unhealthful Estate of
 Soul, we beseech him **[to restore us,]** that we may
 recover our wonted Strength and Vigour, and shew
 it in resisting Evil, and doing Good, *Psalm li. 12.* 'Tis
 true, we have loved our Disease formerly, but now
[we are penitent,] for those Follies, and therefore
 pray that Sin and Satan may never have Domini-
 on over us again, but that we may be restored to
 the Glorious Liberty of God's Children. Now, if
 any think that Pardon and Deliverance from the
 Guilt, Punishment and Power of Sin, are too great
 Favours for us to ask, we reply, That all these are
 no more than God hath engaged to give Repenting
 Sinners; so that 'tis not likely those Requests should
 fail which are **[according to his Promises de-**
clared]

clared] in his Gospel [unto Mankind] through his Dear Son [Jesus Christ,] there he hath assured us we shall be forgiven (r), spared (s), and restored (t), and shall (r) Hebr. viii. 12. we fear the God of Truth will (s) 1 John i. 9. not perform so many Promises (t) Matt. xi. 28, 29. so openly proclaimed, and solemnly made known to us by Jesus Christ? Let us not do him the Dishonour to harbour such a thought of him, but make it our business to repent sincerely, and then we may assuredly believe we shall have all these Blessings.

And then we have no more to do but to *Petition* Heaven for Grace to amend our Lives; which is the last Part of this Confession. The Evils being now removed, we are encouraged to pray [our most merciful Father] in the Name, and [for the sake] of that same [Jesus] by whom our Pardon was obtained, That we may spend the rest of our life [hereafter] better than hitherto we have done, and his very forgiving that which is past, obliges us not to run into the like again: Being therefore weary of our Evil Ways, it is our Desire, as well as our Duty, [to live a godly, righteous, and a sober Life,] for St. Paul teaches us, *Titus* ii. 12. this was the very End why God shewed us Mercy in Christ Jesus; and it must be our Endeavour, as well as our Prayer, to live, 1. *Godlily*, that is, exercising all Piety and Devotion in our Services towards God. 2. *Righteously*, that is, in all Honesty and Equity, Fidelity and Charity, towards our Neighbours. 3. *Soberly*, that is, governing our selves, and our own Bodies and Souls, with all Temperance and Moderation, Humility, Modesty and Charity, which is the Sum of our whole Duty to God and Man;

especially if we not only do these things, but design [*the Honour and Glorv of God's Holy Name*] thereby, 1 Cor. x. 31. And doubtless, if he please by his Mercy to pardon us, and by his Grace to reform us, so blessed a change, in the Estate of so miserable Sinners, will give many occasion to glorifie God upon our account; and if we be as grateful as we ought to be, it will be very pleasing to us, that he, who hath done us so mighty a Favour, should gain abundant Honour thereby. Finally, to testifie our desire to have all these Petitions granted, our Faith in the Promises, and our Hope of Acceptance, we Sign all with an unfeigned [*Amen;*] and God grant it may be to us according to our Faith.

Sect. IV.

Of the Absolution.

S. I. **T**HE Penitent having been thus humbled for his Sins, doth now deserve, and need some Comfort: And since our Lord hath endued his Ambassadors with the Ministry of Reconciliation, 2 Cor. v. 18. they can never have a more proper occasion to exercise it than now. Sin is compared to a Bond (*u*), because it binds down the Soul by its guilt and power, and hinders it from free converse with God, yea, makes it liable to Eternal Condemnation: But Jesus came to unloose these Bonds (*w*), and actually did so to divers, when he was upon Earth, and

(u) Acts viii. 23.
Prov. v. 22.

(w) Isai. lxi. 1.

and left this Power to his Apostles and their Successors when he went to Heaven; and this Unloosing Men from the Bond of their Sins, is that which we properly call *Absolution*, and it is a necessary and most comfortable Part of the Priests Office. But, 1. The Sectaries do wholly disown this Power, and are so bold as to deride us for the Use thereof: Yet it is certain, that Christ did give his Disciples the Power of Binding and Loosing (x), or, as it is elsewhere called, of Remitting Sins (y), frequently repeating this Commission, and solemnly promising to Ratifie in Heaven what they did on Earth: 'Tis plain also, that the Apostles exercised this Power, (z) and gave their Successors a charge to use it also (a); and the Primitive Histories do abundantly testify they did so very often, so that they must cancel all those Lines of Scripture, and Records of Antiquity also, before they can take away this Power. Nor can they fairly pretend it was a Personal Privilege dying with the Apostles, since the Church hath used it ever since, and Penitents need a comfortable Application of their Pardon now, as well as they did then: And whereas they object with the Jews, That *none can forgive Sins but God only*, Luke v. 21. we reply, That God alone can exercise this Power in his own Right, but he may, and hath communicated it to others, who do it in his Name, and by his Authority; or, as S. Paul speaks, *in the Person of Christ*, 2 Cor. ii. 10. so that S. Ambrose saith, *God himself forgives Sins by them to whom he hath granted the Power of Absolution*; which may suffice to check

(x) Matth xvi. 19.
Chap. xviii. 18.

(y) John xx. 21. &
v. 23.

(z) Acts ii. 38.
2 Cor. ii. 10.

(a) Galat. vi. 1.
James v. 14, 15.

those who despise it. 1. The *Romanists*, on the other hand, abuse this Power of *Absolution*, 1st, By affixing it to the particular Church of *Rome*, excluding all those from using it who derive not their Authority from thence; but Christ gave this Power to all the Apostles, as well as to S. Peter, and those Bishops who had no dependance on, nor sometimes communion with *Rome*, did exercise this Power as lawfully as the Pope himself. 2^{dly}, They abuse this Power, by selling Pardons and Absolutions for Money, so that they get largest Indulgences who have most to give, and those who are wickedly disposed are hereby encouraged to sin, in hopes of purchasing Remission at last. 3^{dly}, They abuse it by making it an Engine to entice the People into revealing all their Secrets to the Church, even those of Princes, as well as private Families, by which accursed Policy their Priests carry on their Secular Designs, and obtain a considerable Interest in worldly Affairs. But this Church hath rejected these Abuses, yet retains the Thing it self, and hath three different Forms of *Absolution* in these Publick Offices: The First, *Declaratory*, in this place, which is no more than the solemn promulgation of a Pardon upon the conditions of *Faith* and *Obedience*, which to those so qualified, is indeed an Absolution, and a Warning to others to seek for those Conditions that they may be forgiven; and this is all the Church thinks fit to do in a mix'd Congregation. The Second is *Petitionary*, in the Communion Service, where, besides the recital of Christ's Promise to forgive upon these Terms, there is a Prayer, that all present may obtain the benefit thereof; which Petition must needs be of great force, because it is made by that Officer whom Jesus hath Commissioned

nated to grant Absolution; and yet he chuses rather humbly to beg it, than authoritatively to dispense it, and this is proper for such a Congregation as are supposed to have prepared themselves for this Mystery by Faith and Repentance. The Third Form only is *Judiciary*, in the Office for the Sick, and there, unto the Declaration of the Priests Commission, is annexed a Solemn Absolution in the Name of Jesus Christ; but this is only to be used to such as give good Testimony of their Repentance, and both desire and need it in their last Agonies: Which cautious Proceeding shews, that this Church doth neither with-hold it when there is just Occasion, nor promiscuously grant it so as to encourage impenitent Sinners. As for the present Form, it hath three Parts: First, the Commission, setting forth the Author of it, [*Almighty God, &c.*] the Occasion of granting it, [*who desireth not the death, &c.*] the Persons to whom the Commission is made, [*And hath given Power, &c. to his Ministers:*] And the Subject Matter of it, [*to declare and pronounce, &c.*] Secondly, the Execution of this Commission, by declaring, The Benefit granted, [*He pardoneth, &c.*] and the Parties likely to receive it, [*all them that truly repent, &c.*] Thirdly, the Application, directing them what to ask, [*wherefore let us beseech him, &c.*] and shewing what are the Benefits of being heard, [*that those things may please, &c.*] Finally, concluding all in Christ's Name, [*through Jesus Christ our Lord, Amen.*]

§. 2. The News of Pardon is most desirable to a troubled Soul, but those that are truly humbled are

apt to fear it is too good to be true, and so are wont to question whence we have this Power ; for satisfaction of which doubt we declare, that our Commission is derived from an **[Almighty God,]** who, as the Supreme of all Beings, can grant it without controul, and as he is **[the Father of our Lord Jesus Christ,]** by whose Blood he bought us, he cannot but be inclinable to save us ; yea, we have his Royal Word confirmed by an Oath, to assure us, that **[he desires not the death of a Sinner,]** nor hath any pleasure in their Destruction : He is not willing to condemn them, and (if they would take any course to prevent it) **[He had rather they would turn from their Wickedness,]** so as they might be saved **[and Live]** in eternal Glory, *Ezek. xxviii. 23. & xxxiii. 11.* And lest the despair of his Mercy should discourage penitent Sinners from seeking forgiveness, as a thing impossible to be had, this our merciful Lord **[hath given power]** in a solemn Commission, divers times repeated in the Gospel, and special **[Commandment]** besides (*Galat. vi. 1. 1 Thes. v. 14. Ezek. xxxiv. 4.*) **[to his Ministers]** when the necessities of distressed Souls require it, **[to declare]** to all, his willingness to forgive, and more particularly **[to pronounce to his People]** when they are heartily grieved, and truly **[penitent]** for their Sins, that they shall have **[Absolution and Remission:]** And since you that are here, have now declared, by this humble Confession, that you do sincerely repent, We, by vertue of this Commission, do declare, that though no mortal Man can, by any Right or Power inherent in himself, forgive Sin, yet **[He]** who is the Maker of those Laws you have broken, both can and will **[pardon]** the Guilt, and **[absolve]** from the Punishment

nishment of their Sins **[all those]** who are endued with the Gospel Conditions of Pardon, (*Mark i. 15. Acts xx. 21.*) viz. **[True Repentance,]** and an unfeigned **[belief of his holy Gospel:]** So that if you be truly sorry for your Sins, and desirous to amend your Lives, trusting in God's Mercy through Christ, we can in God's Name assure you of a Gracious Pardon. **[Wherefore]** since there is so infinite a Blessing to be had upon such easie terms, **[let us]** with all possible importunity **[beseech]** this our Merciful Father, whose Gifts alone Faith and Repentance are, *Acts v. 31. Ephes. ii. 8. James i. 17.* that he will bestow these Graces on us, and **[grant us true Repentance]** for all our Sins **[and his holy Spirit,]** to enable us to believe and embrace the Mercy offered to us; for if we can obtain these Graces, we shall first have our Absolution certainly confirmed in Heaven, and that once obtained, there will follow three very advantageous Consequences thereupon: First, Upon this Pardon of our Sins, all **[those Duties which we do at this present,]** viz. our Prayers, Praises, Hearing, &c. will undoubtedly **[please God,]** and be as well acceptable to him, as profitable to us. Secondly, When our former Offences are remitted, we shall regularly proceed to amend all that hath been amiss, so **[that the rest of our life hereafter may be pure]** from Sin, and very **[holy]**; by which means, Thirdly, we shall most assuredly **[come at last]** unto the glorious Reward of such Piety, even to **[Everlasting Joy,]** where we shall be happy with him to all Eternity. All which is mentioned, to move every one of you earnestly to endeavour and pray for Faith and Repentance, the only Conditions of Absolution, and the means to obtain all these inestimable

mable Benefits : And since we must procure them by the Merits, let us devoutly beg them [through] the mediation of [~~Jesus Christ~~ **our Lord.**] We must not say the words of this Absolution after the Minister with an audible Voice, because it is his Privilege, and the Property of his Office, only to pronounce it ; but our hearts must be intent upon the Directions, and our Souls must embrace the Comforts thereof : And finally, we must seal all with an [**Amen**] full of vigour and devotion, that God and Man may hear, how firmly we believe, how highly we value, and how earnestly we desire these Comforts.

Sect. V.

Of the Lord's Prayer.

S. I. **H**itherto we have been preparing our selves to pray, and now we begin with Prayer, properly so called, viz. *The Lord's Prayer* ; which being made by *Jesus*, and indited by his *Spirit*, deserved to stand in the first place, but that we were not fit to call God, *Our Father*, till we had repented of our Sins against him : And being thus prepared, we dare not omit it, because we are sure our Lord intended it not only for a Pattern to make other Prayers by, when he said, *After this manner pray ye* (a), but as a Form
(a) *Math. vi. 9.* to be used in so many words, because when he delivered it the second time, he says expressly, *When ye pray, say,*
Our

Sect. V. The Lord's Prayer.

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Our Father, &c. (b) and therefore S. Hieron saith, it is recited in the Liturgy by our Lord's Tradition (c): S. Cyprian also, and divers other Ancients, call it, *The Daily Prayer*; and all the Primitive Liturgies have it in every one of their Services, so that S. Augustin tells us, *In the Church of God it is daily used at the Altar* (d); yea, the whole Congregation joyned in repeating it, (as our Rubric requires now) for that Father adds, *If any of you do not say this Prayer, tho' you be present in Body, you are out of the Church* (e). And if we consider the Stile of it, we shall be convinced that its Divine Author intended it chiefly for Publick Assemblies, it being, as S. Cyprian speaks, *A Common Prayer*, and all its expressions so general, (*Our Father, &c. Our daily Bread, &c.*) that every Man prays for others as well as himself, and exercises his Charity as well as his Devotion. The Phrases and particular Sentences thereof, are all taken out of those Forms which were in use among the Jews in our Saviour's time, to shew that he liked not unnecessary Novelty in Prayer; but the whole Composure is truly wonderful, being so short, that the meanest may learn it, so plain, that the most ignorant may understand it, and yet so full, that it comprehends all our Wants, and intimates all our Duty, shewing not only what is fit to be asked, but what manner of Persons we that ask ought to be; whence Tertullian calls it, *The Epitome of the Gospel*, as containing, our perswasion of God's Love, our desire of his Honour, our subjection to his Authority, our submis-

(b) Luke xi. 1.

(c) Hieron. adv. Pelag. l. 3.

(d) August. Homil. 42.

(e) Idem, De Verb. Apost. Ser. 31.

submission to his Will, and our dependance on his Providence; our need of his Mercy to pardon former Offences, and of his Grace to keep us from future Sins, and of both, to deliver us from the Punishment due unto them all, concluding with Acts of Faith, and Praise, and Adoration. And being drawn up by our glorious Advocate, who knew his Fathers Treasures as well as our Wants, it is certainly the most compleat in it self, the most acceptable to God, and the most useful for us, of any Form in the World; for which cause it ought to be united to all our Offices, to make up their defects, and recommend them to our Heavenly Father, who cannot deny us when we speak the very same words which his dear Son hath put in our Mouths, if we use them with Understanding and Devotion. To which purpose, let us observe the Parts of this Prayer, which are, *First*, A Preface, expressing the Goodness, [~~Our Father,~~] and the Greatness of him we pray to, [~~which art in Heaven :~~] *Secondly*, The seven Petitions, the first three concerning God's Glory, *viz.* 1. The Honour of his Name, [~~Hallowed, &c.~~] 2. The Advancement of his Authority, [~~Thy Kingdom, &c.~~] 3. The fulfilling of his Will, [~~Thy Will, &c.~~] The four last Petitions concerning our own Good, *viz.* 1. For Temporal Supplies, [~~Give us, &c.~~] 2. For Remission of Sins past, [~~and forgive us, &c.~~] 3. For Prevention of future Sins, [~~and lead us not, &c.~~] 4. For Deliverance from Punishment, [~~but deliver us, &c.~~] *Thirdly*, The Doxology, ascribing unto God Dominion and Might, Mercy and Praise, [~~for thine is the Kingdom, &c. Amen.~~]

Sect. V. The Lord's Prayer.

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§. 2. The Jews begin divers of their Prayers with this very Preface, *Our Father which art in Heaven*; but since they are in Bondage to the Law, they cannot so properly call God *Father*, as we who are his Children and Sons, (f) not only by Creation, as they were also, (f) Galat. iv. 6. but by our Adoption and Regeneration in Baptism through Jesus Christ, who hath given us Power to become the Sons of God (g), and hath here taught (g) John i. 12. us to cry, *Abba, Father*; which while we pronounce, let us think of that Fatherly Love he bears towards us, and the Filial Affection and Duty we owe to him; not proudly appropriating this Honour to our own particulars, but calling him *Our Father*, believing every Christian hath a Title to his Mercy, who is loving to every Man; and therefore we must, in imitation of him, put on an Universal Charity, and pray for all Men. And that we may not fear the sufficiency of his Bounty, we do here acknowledge that *He is in Heaven*, and therefore can do whatsoever he pleases (h): He reigns over all Creatures, and lives for ever in infinite Glory, (h) Psal. cxv. 3. so that we ought to come with great Humility, in respect to his Majesty, and yet with a lively Faith, because of his Supreme Power, which enables him to grant whatsoever we ask of him. Since therefore we are before such a God, our first Petition must aim at his Glory, especially since his Glory is so closely united to our good, that in asking the one, we gain the other: And *First*, As God is our Father, we are obliged to pray that [*his Name*] may [*be hallowed,*] for every good Son desires, above all things,

things that his Father may be honoured. His Name indeed is most Holy and Excellent in it self, nor can it be hurt by the Blasphemy or Irreverence of any vile Creature; yet we cannot but pray it may have its deserved Honour and Veneration among all Men, and that not only his Essential Name, which is himself, may be thus respected, but that whatever is called by his Name, and belongs to him, as his Word, his Worship, his Ministers, with the Places, Times and Things, dedicated to his Service, that all these may be treated with reverent Regard for his Sake, and esteemed far above Common things. And because we Christians bear our Master's Name, we pray that we may bring no dishonour on that blessed Name by which we are cal-

led (i), but may live so holily, that Men seeing our good Works,

may glorifie our Father who is in Heaven. Secondly, As our God is by undoubted Right *the King of all the Earth*, we are concerned to see Evil Men despise his Authority, break his Laws, and injure his dearest Subjects, and long to see *his Kingdom come*, [as well as the Kingdom of Grace, which is set up and enlarged outwardly by the Conversion of Infidels and Hereticks to the true Faith, and inwardly by the strict and sincere obedience of all professed Christians to the holy Laws of this blessed King: But in regard that the most loyal Subjects of our Lord meet with many Injuries, and his bold Enemies cease not to rebel against him here, we pray also that his Kingdom of Glory may come as soon as he pleases, and we are fit for it; for then his Supreme Authority shall appear in perfection, because all his Foes shall be condemned, and his Friends and Servants delivered from all their pressures:

tures: Yea, these shall be advanced to reign with their Lord in endless Glory, and what good Man will not wish for that Happy Day? *Thirdly*, Yet since God knows better than we, when it is fittest to bring this to pass, we submit to his pleasure, and pray that **[his Will may be done:]** It is his Will that all Men should be saved, 1 *Tim.* ii. 4. and he defers the coming of his Kingdom, to give his Enemies space to repent, and therefore we pray they may do his Will, in securing their own Salvation, before that day surprize them. It is also his Will, that we should be Sanctified *(k)*, and we are obliged to wish this his Will may be accomplished in us, *(k)* 1 *Thes.* iv. 1. that we may ever act according to his Will declared in his Word, and then his Will appearing in his Providence, shall order all things to work together for our good: His Will must be done by us, and then we may chearfully consent it should be done upon us, for he can will no Evil to those that serve him: The Angels of Heaven do perfectly obey his Will, and absolutely submit to it, and therein they are to be our Example, which makes us pray that God's Will may be done as freely, fully and constantly, **[on Earth as it is in Heaven.]**

9. 4. Having thus sought the Kingdom of God in the first place, we proceed to beg a Supply for our Wants, for we are not able (as the Angels) to do his Will without constant Supports, and therefore we beg that he will please to **[Give us this day our daily Bread:]** Meaning by *Bread*, all that is necessary for our Subsistence, *viz.* Food and Raiment, Habitations, and a competency of Health, Wealth and Friends, all which we own to be his Gifts;

Gifts ; for the quality, we ask no Delicacies ; for the quantity, no Superfluities : Nor do we, with anxiety, look too far before us, we ask no more than Necessaries for the present day, because we intend to come again to morrow, and desire every day to be at God's Allowance, who knows better than we our selves what is fit for us. The Bread we desire also, is that which is *Ours* by his Blessing on our honest Endeavours, not that which is unjustly taken from others ; and that which we have justly gotten, we beg from him a Power to enjoy it, and a Blessing on it, and then it will be truly comfortable unto us. The *Second* Petition concerning our selves, respects our Souls, as the former did our Bodies ; for while our Sins are unpardoned, our Food, and other earthly Enjoyments, do but fit us for Ruine, and feed us for Destruction, so that we pray that God will [~~forgive us our Trespases,~~] which is a Confession that we have offended, as well as a Petition for Mercy : We acknowledge that our Sins are heinous in their nature, no less than Injuries and Trespases against God, and terrible for their Number, not one, or two, but many Trespases ; for all which, we ask Pardon through the Merits of Jesus Christ. And as we need forgiveness infinitely from our Heavenly Father, so we give it readily to all our Brethren [~~that trespass against us,~~] for their Offences are fewer and lesser than those we are guilty of against God, who will deny us Absolution, if we be malicious and implacable. *Thirdly*, As we look back and pray for remission of Sins past, so we look forward, and fearing to fall into the like hereafter, we beg that [~~He will not lead us into temptation.~~] 'Tis true, God doth never
 (1) James i. 13. tempt us to sin (1), yet to try our
 Sincerity,

sincerity he suffers Satan to tempt us, and if we delight in the occasions, desire the opportunities, and love the pleasures of Sin, then he will restrain his Providence, and withhold his Grace from us, whereupon we willingly chuse our own ruine, and fall into actual Transgression: But considering the nature of Sin is so evil, and the consequents so sad, we had need pray earnestly that we may not provoke him to leave us to our selves, and let loose Satan upon us (which is here called, *leading us into temptation*) lest we cancel our lately begged Pardon by reiterated Provocations. *Fourthly*, Because Sin is the certain way to Punishment, which we are apt to count the greatest Evil, we pray to be **[delivered from evil,]** that is, from all the just and dreadful consequences of Sin continued in, *viz.* from Evils temporal; Judgments, Curses, and Calamities on our Persons and Estates. Evils spiritual; that is, blindness of Mind, hardness of Heart, and God's deserting our Souls in this World. And finally, from eternal Evils; that is, the loss of Heaven, and the pains of Hell for ever and ever in the World to come: 'Tis the reason why we pray to be delivered from Sin, that we may escape all these Evils that are the Punishments thereof. *Lastly*, We conclude with the Doxology which St. *Matthew's* Gospel hath (m), and the Greek Fathers expound it, and therefore we use it here: But since St. *Luke's* Gospel leaves it out (n), and most of the Latin Fathers,

(m) Matt. vi. 13.

(n) Luke xi. 4.

therefore we also omit it sometimes, when the Office is not matter of Praise, as it is here after the Absolution. Here then we bless God for our Pardon by this Conclusion, wherein

D

we

we both give the reason why we ask all these things of God, viz. because [*His is the Kingdom, Power, and Glory,*] he may grant them all by his Supreme Authority, he can do all this by his Infinite Power, and will for his Eternal Glory. We ascribe Kingdom, Power and Glory to him, and declare he deserves all this, because he uses all these Perfections for our good; so that we desire he may reign and exercise this Power over us, yea, and receive his deserved Glory from us, and all the World, [*for ever and ever*] which, with all our preceding requests, we do every one now sign with a devout [*Amen*].

Sect. VI.

Of the Responses.

§. 1. **I**T was a very ancient Practice of the Jews to recite their Publick Hymns and Prayers by course, and many of the Fathers assure us that the Primitive Christians imitated them therein; so that there is no old Liturgy, wherein there are not such short and devout Sentences as these, wherein the People answer the Priest, and therefore they are called [*Responses*]: And (as a late Traveller observes) the *Armenian* Christians, at this day, do make these Responses in their own Vulgar Tongue (o); and the use of them in the first Ages, do fully prove, that Prayers were then made in a Language which the People

(o) Bellonii obser.
lib. 3. c. 12.

ple understood: But this Primitive Usage is now excluded, not only from the Popish Assemblies, by their Praying in an unknown Tongue, but also from those of our Protestant Dissenters, who by the new device of one long extempore Prayer, have deprived the People of bearing any part in the Service, which ancient Right of theirs the Church of *England* still allows them, and that for very good reasons. 1. Because hereby the consent of the Congregation to what we pray for is declared: And it is this Unity of Mind and Voice, and this Agreement in Prayer, which hath the Promise of prevailing (p). 2ly, This grateful variety, and different manner of Address, serves to quicken the Peoples devotion. 3ly, It engageth their Attention; and since they have their share of Duty, they must expect till their turn come, and give heed to do it right, and prepare for their next Response; whereas, when the Minister doth all, the People naturally grow sleepy and heedless, as if they were wholly unconcerned. This being then so ancient and useful a way of Praying, let all those who come to Common-Prayer, gratefully embrace this Privilege which our Church allows them, and make their Responses gravely, and with an audible voice, which they will find to be a great help to their Devotion.

§. 2. The Responses here prescribed, consist of Prayers and Praises; the two first are Prayers taken out of *David's Psalms*, the great Storehouse of Primitive Devotion.

First, *Psalms* LI. 15. [O Lord open thou, &c.] This Sentence is very frequent in ancient Liturgies,

particularly in those of S. James and S. Chrysostome ; and it is fitly placed here, with respect to those sins we lately confessed, for it is part of David's Penitential Psalm, who had looked on his guilt so long, till the grief, the shame, and the fear which followed thereupon, had almost sealed up his lips, and made him speechless (9), (as the deep sense of guilt is wont to do) so that he could not praise God as he desired, unless it pleased God, by speaking peace to his Soul, to remove those terrors, and then his lips would be opened, and his mouth ready to praise the Lord. 'Tis said that Origen, reflecting on his offences when he was reading that Verse in the Church, *But unto the ungodly, saith God, what hast thou to do to take my Laws into thy mouth ?* &c. stopt, and could go no further for tears ; and if we be as fully sensible of our guilt, as we ought to be, it will be needful for us to beg such evidences of our Pardon, as may free us from the terrors which seal up our lips, and then we shall be fit to praise God heartily in the Psalms which follow. Secondly, *Psal. lxxi. 1. and xl. 13. [O God make speed, &c.]* This also is of ancient use in the Western Church, and it is the Paraphrase of that remarkable Supplication, viz. *Hosannah*, which signifies, *Save now, Lord, we beseech thee, Psal. cxviii. 25.* when (with David, *Psal. xl. 12.*) we look back to those innumerable evils that have taken hold of us, we cry to God to save us speedily from them by his Mercy ; and when we look forward to the Duties we are about to do, we pray as earnestly that he will make haste to help us by his Grace, without which we cannot do any acceptable Service. Both of these are necessary for us just now, and

and that is the reason why we are so importunate for a speedy answer ; and we hope he that gives so freely, will give speedily, and double the kindness thereby.

§. 3. The other two Responses are Acts of Praise ; upon supposition that our Pardon is granted, we rise up with joy to Sing. *First*, [*Glory be to the Father, &c.*] which excellent Hymn, tho' it be not the very words of Scripture, yet it is a Paraphrase upon the Song of the Seraphims, *Holy, Holy, Holy*, (r) and gives equal Worship to every Person of the Trinity, because each Person is very God (s).

It was a custom from the beginning of Christianity (as the Fathers shew) (t), to give *Glory to the only Father, with the Son and the Holy Ghost* ; which Orthodox Form, the Arian Hereticks attempted to change into *Glory be to the Father, by the Son, and in the Holy Ghost* ; whereupon the Church enlarged the old Form, and annexed it to their Liturgies in this Form, *Glory be to the Father, to the Son, and to the Holy Ghost, now and ever, World without end* : And so the Greek Church now uses it ; to which the Western Church added, in a Council An. 442. [*As it was in the beginning,*] to shew this was the Primitive Faith, and the old Orthodox way of praising God. And to this very day it serves for these two uses ; first, as a shorter Creed and Confession of our believing in Three Persons and One God, whereby we both declare ourselves to be in the Communion of the Catholick Church, and also renounce all Hereticks who deny this great and distinguishing Article of our Faith. *Secondly*, It

(r) Isai. vi. 3.

(s) 1 John v. 7.

(t) Clem. Alex. Athanasius, &c.

serves for a Hymn of Praise, by which we magnifie the Father for our Creation, the Son for our Redemption; and the Holy Ghost for our Sanctification; and to quicken us herein, we declare it was so in the [beginning,] for the Angels sung the

Praises of the Trinity in the
(u) Job xxxviii. 7. Morning of the Creation (u):

The Patriarchs, Prophets, and Apostles, Saints and Martyrs, did thus worship God from the beginning: The whole Church Militant and Triumphant doth it now, and shall do it for ever, not only in this World, but in that which is without End. Let us therefore, with great Devotion, joyn with this blessed Company in so good a Work, and give Glory to the Father who granted our Pardon, to the Son who purchased it, and to the Holy Ghost who sealed it. Let every Person of the glorious Trinity have due Praise; and as God is not weary with repeating his Blessings, let us never be weary of repeating this Hymn, but in Psalms, Litanies, or wherever we find it, let us say it with a fresh sense of God's infinite Love, for he justly deserves our most hearty Praises: Amen.

Secondly, [Praise ye the Lord, &c.] which is no other but the English of *Hallelujah*; a word so Sacred, that St. John retains it (u) Rev. xix. 1, 3, (u), and St. Austin saith the Church of old scrupled to translate it. The use of it is frequent in the Psalms, being the Title to, and the Conclusion of many of them, particularly of six Psalms, which were the Paschal Hymn, and called the great *Hallelujah* (x). And among the Christians it was so usual to sing

(u) Psal. cxiii. — to

Psal. cxviii.

See Tobit xiii. 18.

sing Hallelujah, that St. *Hierom* saith little Children were acquainted with it

(y): And when *Olympius*, a Hea- (y) Hieron. ad Læ-
then Philosopher, heard an Hal- tam, ep. 7.
lulujah sung in the Temple of

Serapis, before the Doors were open, or any Mortal had gone in, he fled from the place, concluding from this Prognostick, that the Heathen Temple would shortly be changed into a Christian Church. The solemn times of singing it among divers Churches were different, but it was used every where on the Lord's Day; and among us it is used every Day, and placed here,
1. As a return to the *Gloria Patri*, for in that we worshiped the Trinity, as we do the Unity in this. 2ly, As a triumphant Hymn upon the joyful News of our Absolution, and the overthrow of our Spiritual Enemies, for which (saith the Priest to the People) *Praise ye the Lord*, and they readily obey him, replying, *The Lord's Name be praised*. 3ly, It is a proper Preface to the Psalms, called in the Hebrew, *The Book of Praises*. The Office hath been thus far Penitential, and now it begins to be Eucharistical, what more proper Introduction can there be than this Hallelujah?

Sect. VII.

Of the XCV Psalm.

§. I. **T**His *Psalm* containing Directions and Exhortations to Prayer, to praise God, and hear his holy Word, is a very proper Preparatory for the following Duties, and the matter of it shews it was designed at first for the Publick Service, on the Feast of Tabernacles, (as some) or on the Sabbath-day (as others think;) but S. *Paul* judges it fit for every day, *while it is called to day*

(z) Hebr. iii. 15.

(z), and so it hath been used in all the Christian World, as the

Liturgy of S. *Basil* testifies for the Greek Church; the testimony of S. *Augustin* witnesses for the African Church; and for the Western Church, all its ancient Offices retain it; and in the Capitulars, it is called the *Invitatory Psalm*

(a) Addit. 1, capit. 66.

(a); yea, the very Jewish Doctors have confessed it belongs to the times of *Messiah*, and there-

fore our Reformers did very prudently place it here, before the *Psalms*, *Collects* and *Lessons*, for it contains a threefold Exhortation: *First*, to praise God; shewing the manner how, *viz.* externally and internally, *vers.* i, ii. And 2. the reason why, *viz.* because of his infinite greatness, *vers.* iii. and his mighty Power declared by his Providence over all, *vers.* iv. and his creating of all, *vers.* v. The *Second* Exhortation is, to pray to this mighty God; for the manner, very humbly, *vers.* 6. giving the reason for it, because it is his due from us, *vers.* vii.

The

Sect. VII. The XCV Psalm.

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The *Third* Exhortation is to hear his Word, directing us to the manner, *viz.* speedily, willingly, and with tender hearts, *vers.* viii. and warning us by the Example of the Jews, whose sin is set before us, *vers.* ix. and their punishments, *vers.* x. & xi. that we may not destroy our Souls, by despising and distrusting God's Word as they did.

§. 2. *Psalm* XCV. 1, 2. In the entrance upon this Eucharistical part of the Service, we stir up and admonish one another (as *S. Paul*

advise) (*b*), with this *Psalm*: (*b*) *Ephes.* v. 19. *Coloss.* iii. 15.

And first, the Priest invites the People, saying, [**Come let us sing**] with our voices [**unto the Lord,**] and that our Souls may make a consort to our lips, [**Let us**] all the while inwardly and [**heartily rejoyce in the strength of**] that mighty God who is [**our Salvation**]: To which the People readily agree, and mutually encouraging one another, answer, [**Let us come**] into this House, the place where we are immediately [**before his presence with thanksgiving**] for all his Mercies, and let our inward gratitude declare it self so, that all Men may see we [**are glad**] and rejoyce [**in him**] while we are repeating this and the following [**Psalm.**]

Vers. iii, iv, v. And the more effectually to stir us up thereto, let us consider, 1. His infinite greatness, [**For the Lord**] whom we praise, [**is**] so [**great a God**] that he is present in all places, and the whole World cannot comprehend him; and so very high in dignity, that he is [**a great King above all**] that are called [**Gods,**] the Glorious Angels, and all the Heathen Deities, are but his Creatures. 2ly, Consider his Mighty Power, which may

may be seen in the vastness of his Dominion, and the extent of his Providence. [**The**] furthest and most secret [**Corners of the Earth**] which were never yet discovered by Man, these are [**in his hand,**] and he disposeth all things there: Those lofty tops, which are [**the strength of the**] highest [**Hills,**] and inaccessible to Mortal Princes, [**are his also,**] he can protect his Friends there, and pull his Foes from thence. His Power also appears, in that he made all those things which he governs; [**The Sea**] which is so wide, that we know not the bounds thereof, this [**is his,**] for [**he made it,**] he took this vast Abyss of Waters from off the Earth, [**and his hands prepared the dry Land,**] for all Nations to inhabit, and shall we not heartily praise this glorious God?

Verf. vi, vii. He can do whatever he please for us, and therefore when we have praised him for former mercies, [**Come let us**] all that are here present, [**worship**] and pray to him for the supply of all our wants; and because he is so great a Majesty, let us approach with the lowest reverence, let us [**fall down and**] meekly [**kneel**] while we present our Supplications [**before the Lord,**] who is [**our Father,**] and therefore justly expects reverence both from our Souls and Bodies: And if we thus humbly call upon him, no doubt he will hear us, [**for he is the Lord**] whom by this Service we do peculiarly own to be [**our God,**] he is the great Shepherd that watches over us, [**and we are the People**] which he hath chosen for his Flock: We are fed in [**his Pasture**] with abundance of Blessings, and are those [**Sheep**] which he defends by [**his Hand**] from all evils and dangers; on him therefore let us devoutly call.

Verf.

Vers. viii, ix, x, xi. And since his own Sheep hear his voice, you (who expect he should hear your Prayers) must hear his Commands, which will be read to you this Day out of his holy Word; and you must obey them without delay, for he saith, **[Today,]** even this very day (which is the only time you can be sure is your own) **[if ye will hear his voice,]** and do what he requires you, then you must **[not harden your hearts,]** by presuming to go on in sin, and yet vainly expecting more time, and falsely promising your selves mercy at the last, for there is a terrible Example of the sad event of such vain hopes; thus did those old Jews flatter themselves **[in the provocation, and in the day of temptation in the wilderness,]** of whom God thus complains, They would neither obey my Precepts, nor fear my Threatnings, but **[tempted]** me to destroy them, and **[proved]** my Patience, by many bold acts of Disobedience, notwithstanding **[they saw]** all my wonderful **[works.]** 'Tis true, I put up, and passed by many affronts, for even **[forty years long was I grieved with]** the sins and presumption of that **[generation,]** (and I have born as long with some of you) yet I did not finally forgive them; for at last I utterly rejected them, **[and said,]** these wretches, who hope for thy mercy, while they disobey my Laws, **[are a People which do erre in their hearts,]** and their practices shew **[they have not known my ways,]** which are to be merciful only to the penitent and obedient: And therefore **[I swore in my wrath,]** and high displeasure against them, **[that they should]** all die in the Wilderness, and not one of them **[enter into]** Canaan, which was **[my Affect]** promised to them

them on Condition of their Obedience: Which dreadful Example shews us how dangerous it is to neglect, yea, even to defer our Obedience to the Calls and Commands of God's Word; and if their Fall be a warning unto us, we shall then have reason to bless God for this Admonition, and to conclude it with [*Glozy be to the Father, &c.*]

Sect. VIII.

Of the Psalms.

§. I. **T**HE Book of Psalms is a Collection of Praises and Prayers, endited by the Spirit, composed by holy Men on various occasions, and so suited to Publick Worship, that they are used and commended by the Jews and Mahometans, as well as by the Christians; and though the several Parties of Christians differ in most other things, in this they all agree: So that *Cassander* designed to compose a Liturgy out of the Psalms, in which all Christians might joyn. They contain variety of Devotions, agreeable to all degrees and conditions of Men, so that without much difficulty, every Man may apply them to his own Case, either directly, or by way of Accommodation; for which cause, the Church useth these oftner than any other part of Scripture. 'Tis certain, the Temple-Service consisted chiefly of Forms taken out of this Book of Psalms (c), and the Prayers of the Modern Jews also are mostly gathered thence (d).
The

(c) 1 Chron. xv. 1. 7.
to vers. 37.

1 Chron. xxv. 1, 2.

(d) Buxtorf. Synag.
Jud. cap. 5.

The Christians undoubtedly used them in their Public Service in the Apostles Times (e), and in the following Ages, 'tis very plain that they sung Psalms in the Church by turns, each side of the Choir answering to the other (f); yea, it appears the Psalms were placed about the beginning of Prayers, soon after the Confession (g); and that they were so often repeated at the Church, that the poorest Christians could say them by heart, and used to sing them at their Labours, in their Houses, and in the Fields. The Author of them, Holy *David*, first set them to Vocal and Instrumental Musick, and Pious Antiquity did use them in their Assemblies with Musick also (h); and so may we very fitly do where we have convenience, for this makes our Churches the very Emblem of the Heavenly Choir, which is always represented as praising God in this manner; and Experience shews that Musick works very much on the Affections of well tempered Men, it calms their Minds, composes their Thoughts, excites their Devotion, and fills their Souls with a mighty Pleasure, while they thus set forth his Praise.

§. 2. The Church having thus fitted the Psalms for our daily use, it is our Duty to say or sing them with great Devotion; and if we have performed the foregoing parts of the Liturgy as we ought, nothing can fit us better to sing *David's* Psalms, with *David's* Spirit; for all that hath been done hitherto was

(e) 1 Cor. xiv. 26.
Coloss. iii. 16.

(f) Augustin. de verb.
Ap. ser. 12. Constit.
Apostol. l. 2. cap. 57.

(g) S. Basil. Epist. 69.
& Balsamon notis ad
Concil. Antiochen. Can.
2.

(h) Euseb. histor. l. 2.
cap. 7. Eccles. hierar.
cap. 3. Resp. ad orthod.
quæst. 107. Isid. Peleus.
l. 1. ep. 90.

was to tune our hearts, that we may say, O God, my heart is ready, (or fixed) I will sing and give praise, Psalm cviii. 1. And as S. Basil notes, this frame of Spirit is more necessary in the use of the Psalms, than of any other part of Scripture, the rest being only read to us, but every Man is to repeat these as his own words. Wherefore, that we may be devout in this holy Exercise, let us consider of what sort every Psalm is, that we may be suitably affected in the use thereof. *First*, Some are Psalms of *In-*

- (i) Psal. viii. civ. &c.
 (k) Psalm xxxvii.
 cxxxix. & cxlvii. &c.
 (l) Ps. xxxii. lxix. &c.
 (m) Ps. ii. xvi. cx. &c.
 (n) Psal. l. xcvi. &c.

struction, explaining the Creation (i), or the Providence of God (k), the Passion (l), Resurrection, and Ascension of Christ (m), or his last coming to Judgment (n), in reading of which we must strive to under-

stand the Mystery, profess our belief of it, and draw such practical inferences from it as become so holy a Faith, and then let us give [*Gloria*] to the [*Father, Son and Holy Ghost*] for instructing us thus in the true Religion, and for doing so many great and wonderful works for us. *Secondly*, Others are Psalms of *Exhortation*, stirring us up to some Acts, either

- (o) Psal. xv. ci. &c.
 (p) Ps. l. xxxiv. cxix. &c.
 (q) Ps. vii. xi. lviii. lxiiv.
 (r) Ps. lxxviii. cv. cvi.

of Moral Vertue (o), or Positive Religion, viz. to study God's Law, or call on his Name (p), or warning us against sin by Threatnings and Examples (q), especially by the Punishments inflicted on his own People for it (r). When we read these, we must love and labour

for the Vertues recommended, and both hate and forsake the Vices forbidden, looking at the Promises

Promises inviting us to the one, and the Threatnings deterring us from the other, giving [Gloꝝp] to the Father, &c. for all these gracious endeavours to bring us out of the way of destruction, and to restore us to the paths of Life. *Thirdly*, Others are Psalms of *Supplication*, either for our selves, for pardon (*s*), for peace with God (*t*), for patience (*u*), and deliverance from all sorts of enemies (*w*), as also for others, especially for the King (*x*), and the Church (*y*): When we repeat these, let us consider our own, and our Brethrens misery, for want of the Blessings desired, and how happy we shall be in obtaining them; remembring, that God hath heard these very words often from the mouths of his Saints, and in hopes he will once more accept them from us also, let us give [Gloꝝp] to the Father, &c. for we may, and ought to pray in Faith, and rejoyce in Hope, before we have actually received the Mercy desired. *Lastly*, Others are Psalms of *Praise* and *Thanksgiving*, as well for all God's mercies (*z*), as for our health (*a*), our plenty and wealth (*b*), our victories over our enemies (*c*), and for his mercy to our immortal Souls (*d*); in using of these, we must meditate of our own unworthiness, and of his free and unwearied bounty, of our obligations for that we have received, and our hopes to receive more; and then reflecting with all gratitude on his mercies to us, and all the World, we may properly conclude with

(*s*) Psal. xxv. li. cxliii. &c.

(*t*) Ps. iv. xlii. lxiii. &c.

(*u*) Ps. xxxiii. xxxix. &c.

(*w*) Ps. lv. lix. lxxi. &c.

(*x*) Psal. xxi. lxxii.

(*y*) Psal. lxxiii. lxxix. &c. lxxx. &c.

(*z*) Psal. ciii. cxlvi. cxlv. &c.

(*a*) Ps. cxvi. cxxx. &c.

(*b*) Ps. lxxv. cxliv. &c.

(*c*) Ps. xviii. cxlix. &c.

(*d*) Ps. lxxvi. cxl. cxlviii. &c.

with [Gloꝝ be to the Father, &c.] Finally, let us preserve those flames of Devotion which the Psalms have kindled, by leading such holy Lives as the inspired Pen-men of these Divine Hymns did, and then, when the hour of Prayer returns, we shall easily fall into right frame again, and always find abundant benefit and pleasure also in this use of these Sacred Anthems.

Sect. IX.

Of the Lessons.

§. I. **H**oly Scripture is a perfect Revelation of God's Will, as far as is necessary to our Salvation, and a compleat Rule both for our Faith and Manners; wherefore we must esteem it as the ground of our Religion, the guide of our Ways, and the evidence of our Hope: And it is our Duty (e) and our Interest (f) to read it privately (g), and to hear it in publick, where the Jews read *Moses* and the Prophets (b), as the Christians did also, only they added the Epistles and Gospels to the former (i); and as *Tertullian* notes, it was one main end of their Assembling to hear God's Word read, as it was wont then always to be, in a Language understood by the People; for the Old Testament was by a special Providence translated into

(e) John 5. 39.

(f) 1 Tim. iii. 15. & James i. 21.

(g) Deut. xvii. 19. & Josh. i. 8.

(b) Luke iv. 16. & Acts xv. 21.

(i) Justin Martyr Apol. 2.

into Greek a little before Christ's coming, and the New was writ in the same Tongue immediately after, because that was the most known Language in those Parts: Yet when the Gospel spread further, it is evident the Scriptures were translated into all Languages; by which example, our Reformers have also translated the Bible into English, which is now at last so compleat, that Foreigners have confessed that no Nation can shew the like, the Bible being (not lock'd up from the People as in the Roman Church, but) made plain to all, we have it daily read unto us, especially the more profitable Chapters, the difficulter being not so properly said to be omitted; as to be remitted to private consideration. Indeed the Primitive Church did read some Practical Lessons out of the *Apocrypha*, not as any part of the Rule of Faith, but for instruction of Manners; and so do we, after we have evidently distinguished it from the Canonical Books. As to the particular Lessons, they are very well chosen, especially those for particular Occasions, some of which (particularly *Gen. xxii.* for *Good Friday*) are the same which the Church used in *S. Augustin's* time (k); wherefore let us, for whom all this care hath been taken, make it our endeavour so to hear them, that we may reap the benefit intended unto us thereby.

(k) Aug. Sermon de Temp. 71.

§. 2. To which end, *First*, Let us remember God is the Author of these Holy Books, and he writ them in kindness to our Souls, to prevent corruptions and mistakes from creeping in to the Rule of our Faith, and they are put into a plain and condescending Style, comprizing all necessary Truths which

which yet are so dispersed, as to invite us to read it all, in private or publick, for God hath writ nothing but what is or may be useful; we ought also to praise God for preserving these Sacred Records in all Ages, and transmitting them down intire to us in these last Times. *Secondly*, When it is about to be read (as the Ancients used then to wash their hands) let us cleanse our hearts from the love of sin, and come with earnest desires to learn our duty, and stedfast resolutions to practise it; and that God may help us so to do, let us say, *Open thou mine*

(l) Psal. cxix. 180. Or
if there be time, say
the Collect for the se-
cond Sunday in Ad-
vent.

(m) Nehem. viii. 6.

eyes, that I may see the wondrous things of thy Law (l); and then composing our selves into a reverend posture, as if God himself were speaking to us (m), let us give diligent heed to every word, that we may understand it, and apply it to our own Souls, for vain thoughts are very pernicious now; and therefore (St. Chrysostom saith) the Deacon of old cried, *Let us give good heed, for thus saith the Lord.* And since he speaks, let us observe the Precepts, and take encouragement from the Promises made to, and the Blessings bestowed upon holy Men: On the contrary, let us fly the things forbidden, and be warned by the Threatnings and Judgments against Transgressors, so shall we truly profit by our hearing. More particularly, the *first Lesson* out of the Old Testament, is either, 1. The Law (that is, the Moral part of it, which is principally read by us) which will teach us what is Sin, together with the Blessings of Obedience, and the Curses due to Disobedience, expressed often in phrases relating to things Temporal, but we may Spiritually apply them. 2. The History

History serves to confirm our Faith in God's Providence, and comfort us in Affliction, by shewing what care God hath ever taken of his Servants ; it warns us also against all iniquity, which the Lord ever finds out and punishes. 3. The Poetick Books give us directions to act prudently in all estates and conditions, and furnish us with excellent proofs of that great Truth, That it is the wisest thing in the World to be a good Man. 4. The Prophecies (most of which are now fulfilled) will excite us to admire the foresight and the truth of God, and teach us to trust in him for that which is not yet accomplished ; and particularly, they abundantly prove that Jesus is the Messiah and Saviour of the World, and so prepare us for, *The second Lesson* out of the New-Testament, which is either out of, 1. The *Gospels*, where we may see God's love to us, and the great things which Jesus did and suffered for us, whose Doctrine is the perfect Rule, and his Practice the compleat Example of all Piety and Vertue ; and while we admire his Meekness and Patience, his Devotion and Charity, his Zeal for God, his Love to his Disciples, and his Compassion to all Men, we must imitate him in these blessed Qualities, for God hath set him for our Example, that we might follow his steps. Or, 2. Out of the *Epistles*, where we may learn the higher Mysteries of Faith, and the more peculiar Duties of our Religion ; these will instruct us how holily and unblamably Christians ought to live, and how happy they are while they live so, whatsoever their outward estate be ; as also what infinite Glories are provided for them after this World is at an end. Thus every part of Scripture may be of singular use to us, if we hear it with attention, apply it with discretion, and practise it

with diligence : This kind of hearing will furnish us to resist all evil, and to do every good work ; yea, it will give us just cause to sing those Hymns which the Church here prescribes, of which we are next to treat.

Sect. X.

*The Hymns, and particularly the
Te Deum.*

§. I. **I**T is certain from holy Scripture, that the Christians were wont to sing Hymns in the Apostles times, and it is likely enough that *Ignatius* might appoint they should be sung by each side of the Choir (*n*), since *Pliny* writing at that time to the Emperor *Trajan*, reports that the Christians used then to sing Verses to Christ by turns (*o*), which was not much above 100 Years after our Saviour : And it is probable the place of these Hymns was (as now) after the Lessons ; for *S. Ambrose* notes, that after one Angel had published the Gospel, a multitude joyned with him in praising God : So when one Minister hath read the Gospel, all the faithful glorifie God (*p*). And *St. Augustin* observes, that a Psalm followed the Lesson out of the Old Testament (*q*) : not much unlike was

(*n*) Socrat. Eccles. Hist.
l. 6. c. 8.

(*o*) Plin. l. 10. Epist. 97.

(*p*) Ambros. de nativ.
ser. 1.

(*q*) August. Hom. 31.

was that Constitution of the Council of *Laodicea*, that a Lesson should be read, and then a Psalm sung (r), that by this variety the People might be secured against weariness and

(r) Conc. Laod. Can. 17.
An. 365. & Balsam. ib.

distraction. But besides Antiquity, there is great reason for this interposition of Hymns, in respect to the great benefit we may receive from the Word of God, for which we do daily praise him; and if we bless him for our Meat and Drink, how much more are we obliged to glorify him for the Food of our Souls? As for the particular Hymns, they are (as of old in the Primitive Church) generally taken out of the Scripture; yet as they did also make

use of some Hymns composed by inspired and extraordinary Men

(r) Tertul. Apol. cap. 39.
Euseb. Eccles. Hist. l. 5.
c. 26.

(s), so do we; and particularly, we retain that ancient and

excellent Hymn called *Te Deum*, said to be composed by St. *Ambrose*, and first sung at the Baptism of St. *Augustine*, though afterwards the People (as St. *Ambrose* himself saith) daily repeated it with great devotion and delight (r), as the

excellent Matter of it deserves; for it contains three Particulars:

(r) Ambros. Concio 1.
Tom. 5. p. 404.

First, An act of Praise offered to God by us, [*We praise thee, &c.*] and by all Creatures, as well in Earth, [*All the Earth, &c.*] as in Heaven, and particularly the Angels, [*To thee all Angels, &c.*] and the Saints which are there, [*The glorious Company of the Apostles, &c.*] joyn with us.

Secondly, A Confession of Faith, declaring, 1. The general consent unto it, [*The holy Church, &c.*]
2ly, The particulars of it, viz. concerning every

Person in the Trinity, the Father, Son, and Holy Ghost, [**The Father of an infinite, &c.**] And more largely concerning the Son, as to his Divinity, [**Thou art the King of glory, &c.**] his Humanity, and particularly his Incarnation, [**when thou tookest upon thee, &c.**] His Death, [**when thou hadst overcome, &c.**] His present Glory, [**Thou sittest at, &c.**] His return to Judgment, [**we believe that thou shalt come, &c.**]

Thirdly, A Supplication grounded upon it, 1. For all his People, that they may be preserved here, and saved hereafter, [**we therefore pray thee help thy Servants, &c.**] 2. For ourselves, who daily praise him, [**Day by day we magnifie thee, &c.**] that we may be kept from future sin, [**vouchsafe, O Lord, to keep, &c.**] and pardon for what is past, [**O Lord have mercy, &c.**] because we trust in him, [**O Lord, in thee have I trusted, &c.**]

§. 2. Having heard the holy Precepts and useful Examples, the comfortable Promises, and just Threatnings contained in the first Lesson, we begin this Hymn with acts of praise to the Author of this holy Book, saying, [**We praise thee, O God,**] and to shew we will be not only Hearers, but also Doers of his Word, [**we acknowledge**] him to be the [**Lord**] of us and all the World, who is served and praised both in Heaven and Earth: [**All**] the Inhabitants of the [**Earth**] ever did, and now do [**worship this everlasting Father,**] who gave Being to every Generation: Yea, all the Orders of [**Angels, Cherubins and Seraphins**] with all the [**Heavenly Powers,**] do loudly proclaim, and sweetly sing his praise, in that mysterious Hymn,
[**Holy**]

[**Holy**] Father, [**Holy**] Son, [**Holy**] Spirit, the whole
[**Heaven and Earth is full**] of the Testimonies of
thy [**Glor**] and Majesty (a);

and all the glorified Saints joyn (a) *Isai. vi. 3.*

in this Cœlestial Musick, [**The**]
now glorious Company of the [**Apostles**] who
saw the accomplishment of his Promises, the good-
ly Fellowship of the [**Prophets**], who believed
and foretold those Mercies, and the noble Ar-
my of [**Martyrs**], who sealed the truth of this
Faith with their Blood, all these behold his glory,
and make up the harmony of this heavenly Choir,
to which we desire to unite our Praises in magnify-
ing our most glorious and universal King. And
though we cannot behold our God face to face, as
they do, yet we see his glory by Faith, and are
Members of that [**Holy**] Catholick [**Church**]
which in all Ages and Places hath [**acknowledged**]
that ever blessed [**Trinity**], which we now con-
fess, declaring, We believe in God [**the Father**]
whose [**Majesty**] is Infinite, in God the [**Son**],
the only begotten of his Father, whose honour is
Eternal, and in God the [**Holy Ghost**] the [**Com-
forter**] and Sanctifier of all true Believers; but
more especially, we confess the Glories of the blessed
Jesus, who hath done so many and so great things
for us, we acknowledge his Divinity, and that he
is that [**King of Glor**] (b)

whom the Angels do adore; (b) *Psal. xxiv. 7, 10.*

that only [**Son**] of the Father,
who was begotten from [**everlasting**], and is very
God: We confess his Humanity, and remember
with Joy and Thanksgiving, that when he under-
took to save and [**deliber Man**], he disdained not
to partake of our Flesh and Blood, and was content

to be conceived in the Blessed [Virgin Womb] on purpose to make himself capable of dying for us; and being thus both God and Man, he submitted to the cruel Death of the Cross, and by dying thus for us, he [overcame] Death, and took away [the sharpness] of its Sting (c),

(c) 1 Cor. xv. 57.

so that [all Believers] are now capable of entering into the [Kingdom of Heaven,] and shall not die eternally, because our mighty Redeemer, as a glorious Conqueror, [sitteth at the right Hand] of his [Father,] having all Power given unto him both in Heaven and Earth: And at the end of the World [we believe] he shall [come] from thence with innumerable Saints and Angels, to be the [Judge] of us and of all Mankind (d).

(d) Acts xvii. 31.

(e) Job ix. 15.

Wherefore, since our Redeemer is to be our Judge, we apply our selves by [Prayer] to beseech him (e) to [help] us and all his [Servants,] whom we hope he will not forget, because he hath [redeemed us] with his most [precious Blood.] Blessed Jesus! who art appointed to pass the final Sentence upon all, be pleased [to] reckon us [among the number] of thy [Saints] (f), that we may

(f) Wisdom v. 5.

have our part in that [glory] which is [everlasting:] And in the mean time, do thou even in this World [save thy People] from all Evil, and [bless] those whom thou hast chosen for thine [heritage] with all good things (g).

(g) Psalm xxviii. ult.
vulg. Lat.

Thou art their King, and therefore be pleased [to govern them] by thy Laws, and [lift them up] by thy Pro-

Providence above the reach of their malicious Foes,
 which **[evermore]** pursue them with deadly hatred.
 And for our own selves, we have a peculiar Title to
 thy Protection, because we are thy constant Ser-
 vants, **[Day after Day]** we meet in thy House to
[magnifie] thee with Hymns, and to **[worship]** thee
 with our Prayers *(b)*, and will
 do so every day we live; keep *(b)* Psal. cxlv. 2.
 us therefore by thy Grace, that
 we may not contradict our Morning Devotions, by
 committing **[sin,]** and living wickedly in the re-
 maining part of this day; and do thou not only
 preserve us from running into more offences, but
 forgive us all those we are already guilty of, **[Have**
mercy upon us] for they are many; and again we
 cry, **[have mercy]** upon us, for
 they are great *(i)*: Let thy *(i)* Matth. 10. 30, 31.
[mercy] be evidently shewed
 upon us, not for any merit in us, but because our
 only **[trust]** is in **[thee]** *(k)*,
 and doubtless thou wilt not leave *(k)* Psal. xxxiii. 21.
[us to be confounded] *(l)* by the *(l)* Psal. xxi. 1.
 failing of these our hopes, which
 rely intirely upon thy never-failing Mercy. *Amen.*

Sect. XI.

Of the Benedicite.

§. I. **T**HE Song] of the [three Children] is sometimes used, instead of this, after the first Lesson, which though it be not Canonical Scripture, yet it is an exact Paraphrase on the cxlviij Psalm, and so like thereto in words and sense, that whoever despiseth this, reproacheth that part of the Sacred Canon. Besides, the Hymn it self is of great Antiquity, being used, as St. *Augustin* affirms, in his Time, on the solemn Festivals of the Church; and when some negligent Priests in Spain did omit it, *An. 681.* the fourth Council of *Toledo* ordains, *That this Hymn of the three Children, in which every Creature of Heaven and Earth praiseth God, and which the Catholick Church, dispersed through the World, celebrates, shall hereafter be sung in the Divine Service daily, in all the Churches of France and Spain, and the Priests who omit this ancient Custom shall be Excommunicated*

(m) Concil. 4. Toletan.
Can. 13. vel 14.

(m). As for the matter of it, it is an elegant Summons to all God's Works to praise him, like that of *David*, Psalm cxlviij. intimating that they all set out his glory, and invite us, who have the benefit of them, to praise and magnifie his Name for them. The Method is curious and exact, beginning with the whole Creation, even [all the Works of the Lord] and then particularizing the highest Heavens with the [Angels and Powers] therein,

therein, the Celestial Orbs also, with the [**Sun, Moon and Stars,**] the Aiery Heaven, with all the changes wonderfully wrought there, and the Seasons of the Year, which have their divers influences thereon, **Showers and Dew, Winds, Fire, Heat, Winter and Summer, Frosts and Cold, Ice and Snow, Nights and Days, Light and Darkness, Lightning and Clouds:**] Thence it descends to the [**Earth**] and its more eminent Parts, viz. [**Mountains and Hills,**] with its Productions of Plants, and every green thing, proceeding to the Waters of all kinds, [**Wells, Seas and Floods:**] and so on to living Creatures, [**Whales and all Fishes, Fowls**] of the Air, and [**Beasts**] of the Earth, and especially the [**Sons of Men,**] and among them it more particularly invites God's own [**People, Priests and Servants,**] both in this and the other World, to joyn with these three Children (to whom so great and wonderful a Deliverance was given) in praising and magnifying God for ever. So that when we would glorifie God for his Works, which is one main Duty and End of the Lord's Day, or when the Lesson treats of the Creation, or any wonderful act of God's Providence, then it is very proper to use this Hymn.

Sect. XII.

Of the Benedictus.

§. 1. **W**Hen the Gospel was first published to the World, the Angels sung Praise, and all holy Men, to whom it was revealed, entertained these [**Good tidings**] with great joy : And since it is our duty also, whenever we hear this Gospel read, to give glory to God, therefore the Church appoints this Hymn, which was composed by holy *Zachary* upon the first notice that God had sent a Saviour to Mankind, and is one of the first Evangelical Hymns endited by God's Spirit upon this occasion, so that the Original of it is Divine, the matter Unexceptionable, and the fitness for this place Unquestionable ; only that we may say it with holy *Zachary's* Devotion, we shall give this brief account of the particulars whereof it consists. The parts of it are two, *viz.* First, An Act of Praise for our Redemption, with respect, 1. To the nature of it, as it declares God's Infinite Mercy, *Luke* i. 68. [**Blessed be the Lord God, &c.**] his Mighty Power, *vers.* 69. and his never-failing Truth, since it is according to his holy Word, *vers.* 70, 71. his gracious Promise, *vers.* 72. and his inviolable Oath, *vers.* 73. 2ly, With respect to the end of our Redemption, *viz.* Our freedom from Sin, *vers.* 74. and our liberty to serve God, *vers.* 75. Secondly, Here is an Act of Praise for the Promulgation of the Gospel, shewing, 1. The Instrument by whom it was first done, and his Office, *vers.* 76. and Duty.

vers.

vers. 77. 2ly, The motives inciting God thereto,
viz. His own Mercy, *vers.* 78. and our Misery,
vers. 79.

§. 2. As soon as ever holy *Zachary's* Tongue was loosed, he stays not to rejoyce in his own Personal Mercy, but perceiving God had now sent Salvation to the World, his inward joy breaks out into this Hymn of Praise, [**Blessed be the Lord God of Israel,**] who as he first looked down on the affliction of his People of old in *Egypt* (n), and then delivered them from thence: so now he hath in a more eminent manner, by his own Son's coming down from Heaven [**visited**] Mankind, and [**redeemed**] them from the Bondage of Sin and *Satan*. It was He alone [**raised**] up this Deliverer, and it was a [**mighty**] and noble Salvation indeed; since our Redeemer was very God, tho' (that he might die for us) he was pleased to become Man, and to be born of the Royal Family of *David*: Wherein we now see a glorious instance of God's Truth; for Christ being now sprung from the Lineage of *David*, confirms all that was prophesied of him, promised and sworn concerning him, so many hundred years before: This is according [**as he spake**] by his holy Prophets, from the beginning of the World, who all, as it were with one [**mouth,**] prophesied of this Messiah. This is the [**performance**] of that sweet Promise made to the Patriarchs, who, upon the hopes of this Salvation, entred into Covenant with God: This is the fulfilling of that [**Oath**] which he [**Swore to Abraham**] the Father of the Faithful, that he would give us one of his Seed, in whom all the Nations

Sect. XII.

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tions of the World should be blessed. Nor is his Truth more evident in sending this Saviour, than his Ends are gracious for which he sent him : For whereas we were loaden with the guilt of past Sins, and liable to be overcome and drawn into more Offences for the future, as also unable vigorously, and with hope, to serve God, he sent him to purchase our Pardon, to conquer our Enemies, and procure Grace for us, **[that we being thus delivered]** from the guilt and power of Sin, and Satan, **[might]** be at liberty **[to serve God]** cheerfully and sincerely, **[in holiness and righteousness,]** all our Days, and not doubt of everlasting Glory at the end of our Lives. Oh, what praises are sufficient for these things ! But further, next to his goodness in sending this Salvation, we must own his favour in proclaiming it so early and so fully to all the World ; in order to which, he sent *John the Baptist* to be the last **[Prophet]** of his coming, even to be the immediate Harbinger of *Jesus*, to go **[before the face]** of our Lord, and to make the **[way]** ready for him, by preaching unto all Men to repent : and to encourage us so to do, that Blessed *S. John* of Old, and the History of the Gospel now, do **[give knowledge]** unto all God's People, that there is now **[Salvation]** to be had by Christ **[through the remission of their Sins:]** Which infinite Blessing we had never obtained, but **[through]** those bowels of **[tender mercy in our God,]** which moved him to pity us in our perishing condition, and to send his dear Son, who now breaks forth like **[the Day-spring]** from Heaven, and makes a gracious **[visit]** to us miserable Sinners, who **[sat in Darkness and the shadow of Death,]** liable to eternal condemnation,

demnation, out of which he shews us the way to escape; and by these Precepts of his Holy Gospel, doth [guide our feet into] that Holy [way] which gives us true peace here, and will bring us to everlasting [peace] hereafter. [Glorp be to the Father, &c.]

Sect. XIII.

Of the Jubilate, or the C Psalm.

§. 1. **A**T other times we use (after the second Lesson) another Divine Hymn taken out of the Old Testament, but wholly respecting the Evangelical state then revealed to holy David. The Title it bears is, *A Psalm of Praise*, and it was first composed for a form of Publick Thanksgiving (o) to be sung by course, at the Oblation of the Peace-offering (p), and so may well be used by us after we have heard the Gospel of Peace; after which it seems to have been sung about the Year 450, for *Petrus Chrysologus* expounds it immediately after the Gospel (q). And indeed, the subject matter of this Psalm shews it is very proper for this place, for it contains a double Exhortation to Praise God, with two sorts of motives thereunto. The *First* Exhortation implies, who are the Persons obliged to this Duty, viz. [all the World,] *Psal. c. vers. 1*, and also

(o) Mollerus in loc.

(p) Hammond in *Psal.*
100.

(q) Chrysolog. ser. 4.
pag. 14.

also how and where it must be done; *viz.* with Joy, and Hymns of Praise, when we meet in his House, *vers.* 1. And the motives to it are taken from his Divine Nature, and his wonderful Works of creating and providing for us, *vers.* 2. The *Second* Exhortation intimates also, where and how we must make our Acknowledgments, *viz.* in his House, with Songs of Thanksgiving, *vers.* 3. And the new motives to it, are taken from his great Goodness, his endless Mercy, and his never-failing Truth, *vers.* 4.

§. 2. When *David* foresaw, by the Spirit of God, how the joyful Tidings of this Gospel, which we have now heard, was to be preached over all the World, he strives to excite them to all possible gratitude, saying, [*O be joyful,*] with a holy kind of Rejoycing [*in the Lord, all*] ye Countries of the Earth, where the sound of this Gospel comes; you hear there is Mercy for you, so that now you may mingle frequent Hymns among your Devotions, [*and serve the Lord with gladness;*] you may come to the Place of his solemn Worship cheerfully; and tho' you are then to remember you are [*before his Presence,*] yet you ought to sing Psalms of Praise there: His very essential Excellency deserves this, for you do believe, and are [*sure,*] that this [*Lord is our God,*] and his wonderful Works command all thankfulness from us: He gave us our Life and Being, [*He made us*] out of Nothing, we did not make our [*selves;*] and he provides graciously for both our Souls and Bodies, taking upon him to be our Shepherd, and feeding us inwardly with his Word, and outwardly with all Earthly Blessings, as his own [*People, and the Sheep of his Pasture:*] Wherefore, since these Mercies

Sect. XIV. *The Hymne.*

65

Mercies are so universal, do not content your selves with single and secret praises(r), but [**Go your ways**] to the [**Gates**] of his House with your Sacrifices of [**Thanksgiving**,] and at the Church, among your Brethren, offer up your [**Praises**] in a solemn manner, let all the World see that you are [**thankful to him**,] and hear that you [**speak good**] of his most glorious [**Name**:] He deserves this from all Men, but more especially from us Christians, who by what we hear in this Gospel are daily assured, that [**the Lord is gracious**] in his nature, and apt to give the greatest Blessings to us; that [**his mercy is everlasting**,] and inclines him to forgive our many and grievous transgressions against him, and that [**his truth**] never fails, but whatever he promises, he certainly performs from one [**generation**] to another; wherefore let us devoutly praise this God, and say, [**Glorp be to the Father, &c.**]

(r) Ingratus est qui remotis arbitris gratias agit. Senec. de benef. l. 2. c. 23.

Sect. XIV.

Of the Magnificat.

§. 1. **A**S soon as the Blessed Virgin was filled with the Holy Ghost, she endited this Divine Canticle, which is the very first Hymn recorded in the New Testament, and may be reckoned the first-fruits of the Spirit, and therefore it hath been

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anc

anciently used among the Christians, and is received at this day into the Service of all the Reformed Churches of *Holland* and *Germany*, as well as retained in ours, where it is placed very fitly after the First Lesson, at Evening Prayer, in which is usually set forth those Acts of God's gracious Providence over the Pious, and those Prophecies and Promises of a Saviour to come, which this Hymn doth praise the Lord for: The Blessed Virgin then experienced God's goodness to his Servants, and saw the accomplishment of all his Promises, and in this form she expressed her joy and gratitude; and when we hear in the Lesson like examples of his Mercy, and are told of those Prophecies and Promises which are now fulfilled in Christ's Birth, we may be expected to rejoyce with her in the same words.

The Hymn it self contains, First, A General Thanksgiving to God, *Luke* i. 46, 47. [*My Soul doth magnifie, &c.*] Secondly, The reasons thereof, which are three: 1st, His peculiar Favour to the Blessed Virgin, in taking her from so low an estate, and advancing her to so high an Honour, *vers.* 48, 49. 2ly, His General Providence over all, which appears by his Mercy to the Pious, and his Justice on the Proud, *vers.* 50, 51. as also by his raising the Lowly, and casting down the Arrogant, *vers.* 52, 53. 3ly, His extraordinary Grace in our Redemption, wherein is manifested his infinite Mercy, *vers.* 54. and the truth of his Promises, *vers.* 55.

§. 2. *Luke* i. 46, 47. When God had chosen Blessed *Mary* to be the Instrument of the greatest Blessing that ever the World had, she declared by the fruit of her Lips, as well as by the fruit of her Womb, that she was full of the Holy Ghost; and she

she here expressees so much love and gratitude, humility and devotion, that it appears she was full of Grace, as well as highly fa-

voured (s); and if we repeat (s) Luke i. 28 *Χαῖρε ἐννομία*, Vulg. & Bez.

it with the same affections, and be as truly thankful for the fulfilling of God's Promises as she was, we may be said also to conceive Christ in our hearts by Faith, since he hath told us (t), They

who do the Will of God, are esteemed by him as his Brethren, (t) Matth. xii. 50.

Sisters, and Mother. The Lesson hath shewed us Examples of the Divine Mercy to the Pious and Humble, and of his Vengeance on the Proud and Arrogant: We know the Prophecies and Promises, now read unto us, are all fulfilled in Christ, and therefore the Blessed Virgin seems to say to us, *O praise the Lord with me, and let us magnifie his Name together.* We cannot indeed make him greater than he is, but when we publish his real Magnificence, and rejoyce in the greatness of our Salvation, who have [God] himself to be [our Saviour] then we are said to [magnifie the Lord,] and let us not do this with our lips only, but let us meditate so long of his inexpressible loving kindness, till [our Souls] do magnifie the [Lord,] and [our Spirit] within us rejoyceth in God our Saviour.

Vers. 48, 49. The Blessed Virgin excited her self to this devout acknowledgment, by considering the meanness of her Condition, being a poor obscure Maid, till God [regarded the lowliness] of her that never aimed any higher than to be reputed among the meanest of his Servants, and called by the name of [his handmaid;] but because her mind was as low as her estate, he that gives grace to the

humble, chose her to be the Mother of the World's Saviour and his own Son, so that **[all generations]** shall for ever from **[henceforth]** account and **[call her blessed]** above all other Women; but she did not ascribe this peculiar favour to any merit of her own, but confesseth it was the free Grace of **[the mighty God]** which did thus **[magnifie]** her, and therefore she gives him the praise, declaring that **[his Name is holy,]** and to be hallowed and adored by all Mankind, who receive the benefit of this Mercy; nor doth she desire us to worship her, as Papists impiously do, but to give Him the Glory.

Vers. 50, 51, 52, 53. And indeed he justly deserves it, not only on the account of this particular favour to her, but also for his universal goodness; for holy Scripture records, and the History of all Ages testifie, that **[his mercy]** is vastly large, and endures for ever, reaching unto all **[that fear him,]** and continuing upon them and their posterity **[throughout all generations:]** And as for his proud and haughty Enemies, who expect to enjoy the highest Honours and Dignities, **[he shewes the strength of his arm]** in pulling them down, and scattering these **[proud]** wretches, to let all the World see how vain **[the imaginations of their hearts]** were. Blessed be his wise and just Providence, he always **[puts down]** the wicked, tho' never so wise and **[mighty,]** from those **[Seats]** and Thrones on which their pride had mounted them, and **[exalts]** into their places **[the humble and meek]** whom the World despises, and who least expected such Honour, and these are the most thankful for it: The poor **[hungry]** Souls that longed for the least of his favours, it is his Custom **[to fill]**

fill] with [all good things,] and those who had abundance, and thought themselves [rich] and most considerable, these he despises, and [sends empty away] without any spiritual graces, or eminent tokens of his love.

Vers. 54, 55. But the most illustrious testimony of this wise and gracious Providence, is seen in God's sending his dear Son into the World to save Sinners: [Israel] was the least of all People, yet [God remembering what mercy] he had ever had for that Nation, caused Jesus [to be born] among them for the Salvation of all People; wherein, as he expressed his infinite Goodness, so he manifested his never-failing [Truth,] for this is the fulfilling of all his Prophecies and [Promises] made to [our forefathers,] and peculiarly to [Abraham,] to whom he gave many assurances that he would from his loins raise [up] a Saviour to redeem all Mankind, and to bring deliverance [to] all the faithful, even [to his Seed for ever,] for which let us now most devoutly sing, [Glorp be to the Father, &c.]

Sect. XV.

Of the XCVIII. Psalm.

§. 1. **I**Nstead of the *Magnificat* made by the most excellent of the Daughters of *David*, we sometimes use a Psalm of *David's* own composing, out of which, part of the *Magnificat* was taken, viz.

Luke i. 54. He hath remembered his mercy and truth toward the house of Israel; which is the fourth verse of this Psalm; and as there the strength of God's arm is celebrated, so is the power of his holy arm magnified here also, vers. 2. And indeed, there is a great similitude between them, only this seems more proper, when the Evening first Lesson mentions some great and eminent deliverance of God's People, for it contains a twofold Exhortation to praise God: The former requiring that we give him new praises, 1. For his marvelous Works, vers. 1. 2ly, For his mighty Power, vers. 2. 3ly, For his illustrious Glory, vers. 3. 4ly, For his infinite Mercy toward his own People, and all the World besides, vers. 4. The latter Exhortation invites all People to bless God for his righteous Judgment, vers. 5. shewing, First, In what manner it must be done, viz. by Vocal and Instrumental Musick, vers. 6, 7. 2ly, In what places, viz. all the World over, vers. 8, 9. 3ly, For what reason, because of the certainty and the equity of his judging all sorts of Men, vers. 10.

§. 2. The Fathers observe, that every *Psalm* which mentions *A new Song*, as this doth, belongs to the times of the Gospel: The Lesson daily presents us with new Wonders of God's Wisdom, Power and Mercy, and if we seriously hearken to them, and ruminate on them, they will fill us with a new Devotion, and make it every day *A new Song*. The Pages of Scripture, and the Records of Providence, are full of the [marvelous things] he hath done; his [right hand] is so mighty, that it conquers all that oppose him, yet [his arm] is so [holp,] that it is stretched out against none but the wicked, and he alone, without any human aids,

aids, can easily subdue them; yea, he doth so often, and so eminently deliver his People from their power and malice, that **[the very Heathen]** World hath taken notice of his Justice in this kind. And this help which he gives **[to Israel,]** (that is, to his own People,) shews both his Mercy and his Truth; **[his Mercy]** moved him to promise them **[his Salvation and]** Defence; **[his Truth]** obliges him to perform that Promise: And this hath often been made good in Temporal Deliverances; but never so eminently, as when the remembrance of his Mercy and Truth moved him to send his own dear Son to redeem all the true *Israel* of God; **[for all the corners]** of **[the World]** either saw, or heard of this great **[Salvation:]** Wherefore, since all Mankind are either sharers in these Acts of his Power and Mercy, or witnesses of them, let them all give publick Testimony of their gratitude: **[Let]** the People of **[all Lands,]** (especially where the Gospel is preached now,) come and **[shew themselves joyful]** in God's House; by Hymns, and Psalms of Joy and Thanksgiving, yea, let there be used both Voices and Instruments of Musick of all sorts, not only to express, but excite a holy joy in us, when we are before the **[Lord the King]** of Heaven and Earth. Let the very inanimate Creatures, the Sea, and all in it, the World, and its whole Furniture, the lowly Floods and lofty Hills, (the Scenes on which are Acted these wonders of Power and Mercy) let them joyn in setting out his Praise: However, let all People that remain either at Sea, or on the Land, all that dwell in Valleys or on Hills, high and low, rich and poor, as they all in every part of the World, and in all conditions, do behold the evi-

dences of God's goodness, let them all set forth his Praise : They may see by many temporal acts of his righteous Judgment, that he will right his faithful Servants, and every eminent Deliverance of this kind is a pledge [that he] is coming very shortly [to judge all the World,] and especially his [people in righteousness ;] and then all their wrongs shall be righted, and all their enemies for ever destroyed ; wherefore, both for the Mercies present, and those to come, let every good Man daily sing, [Glorp be to the Father, &c.]

Sect. XVI.

Of the Nunc dimittis.

S. I. **A**FTER the second Evening Lesson out of the Epistles of the holy Apostles, this Hymn is most commonly used ; the Author of it is supposed to be that Holy Doctor whom the *Jews* call *Simson the Just*, Son of the famous Rabbi *Hillel*, a Man of eminent integrity, and one who opposed the then common opinion of the Messiah's temporal Kingdom (u). The Occasion

(u) Scultet. exerc. E.
vang l. i. c. 61.

of composing it, was his meeting Christ in the Temple when he came to be offered there, where-
in God fulfilled his promise to him, that he should not die till he had seen the Messiah : Taking Jesus therefore in his Arms, inspired with joy and the Holy Ghost, he sang this *Nunc dimittis* ; and though
we

we cannot see our Saviour with our bodily eyes as he did, yet he is, by the Writings of the Apostles, daily presented to the eyes of our Faith; and if we were as much concerned for Heaven, and as loose from the love of this World as old *Simeon* was, and as we ought to be, we might upon the view of Christ in his holy Word by Faith, be daily ready to sing this Hymn, which was endited by the Spirit, recorded in Holy Writ, and is adopted into the Publick Service of all Christian Churches, Greek and Latin, Reformed and Roman, and used to be sung in extraordinary, by divers Saints and Martyrs, a little before their Death

(w). It contains, First, An high expression of his joy, which was

(w) Wolfii Lect. memorab. Tom. 1. p. 323.

so great, as not to desire any greater happiness in this World, *Luke ii. vers. 29.* 2ly, The reason thereof, with respect to himself, he had seen the World's Saviour, *vers. 30.* and to others, because he was like to be known by all Men, *vers. 31.* and beneficial to all both Jews and Gentiles, *vers. 32.*

§. 2. Whosoever loves Heaven better than Earth, and desires to live to no other end than the setting forth God's Glory, and securing his own Salvation, he upon hearing the Mercies revealed, and promised in the Holy Epistles, may embrace Jesus by Faith, and say, I have all I can wish for here, and [if the Lord] will not dismiss me so as [I may] dye, and [depart in peace,] and in his Favour, I can be well content to leave this earthly Prison; for [mine eye] of Faith hath seen, and mine ears have now heard of [his Salvation] by Jesus Christ our Redeemer, who was designed by his Heavenly Father to bring us to everlasting Glory, and

and therefore God did manifest him in the Flesh, and by writing his holy Word, declares this good News [~~before~~ the face of all People :] This is that Sun of Righteousness who did arise to be [a Light] to guide [the Gentiles] and unconverted Heathens to eternal Happiness, and [to be the Glor] and Honour of all true Believers, who by his Mercy and Grace are made eminent in lovely Virtues here, and most resplendent in eternal Glory hereafter ; for which infinite Mercy, we do most devoutly give thanks, saying, [Glor be to the Father, &c.]

Sect. XVII.

Of the LXVII Psalm.

§. I. **T**HE Parallel to the former Evangelical Hymn is this Psalm of *David*, who prayed for that [~~saving health,~~] which old *Simeon* rejoiced to see (*w*), and both of them praised God upon the foresight they had, that it would be [made known] to us, and to all People, as it is this day by the Voices of the Apostles. Since *David* endited this Psalm for a Form of Prayer, for the sending this Salvation, and of Praises to God, to be used by those who should see it accomplished, it cannot but be very suitable for our use, after we have heard out of the Epistles how this Salvation appeared to us, and
to

(*w*) Vulg. Lat. *Saluta-*
re tuum, Psal. lxxvii. 2.
& Luke ii. 30.

to all Men : For there is in it, First, A Prayer for the Mercy and Grace that comes by Jesus Christ, *Psal. lxxvii. vers. 1.* with the motive to enforce it, taken from the universal benefit which Mankind will have by the knowledge thereof, *vers. 2.* Secondly, A double Exhortation for all People to praise God : The first Exhortation being contained in *vers. 3.* and the reason thereof from the World's happiness under his Government, *vers. 4.* The same Exhortation is renewed, *vers. 5.* and as a Motive to it, there are set forth the benefits of this gratitude, *viz.* Plenty, Prosperity, and increase of Piety, *vers. 6, 7.*

§. 2. The Saints before the Gospel, earnestly prayed for the coming of Christ, as the greatest Mercy and the chiefest Blessing: they longed to see his face shine upon them, in that Personal Visit he intended to make in his Incarnation, to the end that God might be glorified in all Places, and throughout all Ages, upon the publishing and preaching this good News. And now Christ is come, and preached among us by his Apostles, (whose words we have just now heard,) we may also pray for the blessed effects of Christ's coming, even that for his sake [**God will now be merciful**] to us, [**bles**] us, and shew his favour, and grant forgiveness to us his People, and this will encourage many to become Christians, so that his [**Salvation may be known over all the Earth,**] and all the Heathen World may come to see it, as well as we: For our parts, we cannot sufficiently praise God for it our selves, and therefore we wish, [**That all the People**] of the Earth might be converted and [**praise God,**] that [**all Nations**] might [**rejoice in him.**] Oh! happy were it for Mankind, if they were Chri-

Christians, and under his Kingdom ; his Laws are so gentle, his Government so righteous and so desirable, that all his own People, who have the experience of it, do love and praise him : Wherefore we passionately again wish, that not only God's own People, that are now converted, but **[all the people]** of the World may joyn in his **[praise]** : For such an universal gratitude would move God to bless us, and engage us still more and more to fear him, and **[then the earth]** would produce all **[plenty, and God]** who is **[our own God]** would **[bless us]** with such eminent prosperity, that all the Nations who heard of it, would be invited to **[fear him]** and to serve so good a Master ; our Thankfulness multiplies his Blessings, and they engage us and all Men to love him, and to serve him more affectionately ; wherefore, for all his spiritual and temporal blessings, let us sing, **[Glorp be to the Father, &c.]**

Sect. XVIII.

Of the Apostles Creed.

S. I. **T**HO' the Scripture be a perfect Revelation of all Divine Truth necessary to Salvation, yet the Fundamental Articles of our Faith are so dispersed there, that it was fit and necessary for the Apostles to collect out of those sacred Writings, one plain and short Summary of the Fundamental Doctrines, which might be easily learned,
un-

understood, and remembered by all Christians, and this is called *The Apostles Creed*, because it was composed by the Apostles themselves; which may be proved, First, By Scripture, where we read of

A Form of Doctrine (a), *a Form*

of sound Words (b), *a Rule* (c),

a Depositum committed to the

Bishops trust (d), and of the

Faith once delivered to the Saints

(e), which the best Expositors,

(a) Rom. vi. 17.

(b) 2 Tim. i. 13.

(c) Galat. vi. 16.

(d) 1 Tim. vi. 20.

(e) Jude vers. 3.

both Ancient and Modern, do understand of the *Creed*. Secondly, We may prove that the Apostles made this Form, by *Authority*, that is, by the concurrent Testimony of the Church in all Ages, which is the best way we have to prove who were the Authors of the several Books of Scripture. We might here produce the Testimonies of *Irenaeus*, *Origen*, *Tertullian*, *St. Ambrose*, *St. Augustine*, *St. Hierom*, *Ruffinus*, and many others, to shew, that the Twelve Apostles made this *Creed*; but that of *Sixtus Senensis* may serve at present, who saith, *All the Orthodox Fathers affirm that this Creed was composed by the Apostles themselves* (f);

which hath prevailed not only with the Romanists, but with

(f) Sixt Sen. Biblioth.

l. 2. verb. Apostolus.

Luther, *Calvin*, *Beza*, *Peter*

Martyr, and the most learned and judicious Protestants, to receive this *Creed*, as being made and delivered by the Apostles. Thirdly, We may prove it also by *Reason*: For, First, It is certain in the very first Ages there was a *Creed* taught to the new-converted Christians, which they were to repeat at their Baptism, and the very words then spoken are yet upon Record in many Fathers, and are the same with this *Creed*. Secondly, We can shew

what

what Council or what Father made all other *Creeeds*, but no Council or Father can be produced as Authors of this, which therefore must needs descend from the Apostles. Thirdly, We are sure there was a *Creed* in the Church from the beginning, before any Heretick arose; and this is that *Creed*, because it is the shortest and plainest of all others, which are but so many Paraphrases upon this, which is the Original of all the rest. But some may object, First, If the Apostles made it, 'tis a wonder they did not write it down in Scripture. *Answ.* I reply, many other things, as the Sunday-Sabbath, and Infant-Baptism, were not written, but conveyed by Tradition; and of all other things, this *Creed* was not fit to be written while the Heathens governed the World, because this was the Secret and Mystry of Christianity, the Watch-word, that no Enemy ought to know; and when they taught it to new Converts, they obliged them never to reveal it to the Heathens, for fear they should profane and deride it, for which cause they saw not fit to commit it to writing till Persecution was ceased. Secondly, It is objected, If the ancient Councils had known of this *Creed*, they would not have made new ones. *Answ.* We reply, Those Councils do declare they did not make any new *Creed*, only more largely expounded such Articles of the *Apostles Creed* as the Hereticks disputed against, leaving still that of the Apostles as the Foundation. Thirdly, If this be the genuine composure of the Apostles, then it would be of equal Authority with the holy Scripture. I answer, The *Creed* and the Scripture are but the same Doctrine divers ways delivered, in Writing there, and here by Oral Tradition; yet since the latter way, in which the *Creed* was

was delivered, is more liable to alteration and mistake than writing is ; therefore we confirm every Article of it by Scripture, and shew by its consent therewith, that it was never alter'd ; and therefore to us it is of equal Authority with the Scripture, because it is the same thing in a *Compendium*, and differs only in form, and not in sense. Having thus proved this venerable *Creed* to proceed from such blessed Authors, I shall, First, Shew the Parts of it : Secondly, Give a reason of its Place and daily Use in our Liturgy : Thirdly, Direct how to repeat it with Profit.

S. 2. [**The Apostles Creed**] is a Declaration of what we believe concerning God, and concerning our selves. First concerning God ; we believe, 1. In general, that there is a God, and but one God, *Art. I.* [**I believe in God.**] 2. That this one God is distinguished into three Persons ; First, the Father, described by his Nature and Works, [**The Father Almighty, maker, &c.**] Secondly, the Son, described by his Name, his Office and Divine Nature, *Art. II.* [**And in Jesus Christ his only, &c.**] By his Incarnation and Human Nature, *Art. III.* [**Who was conceived, &c.**] And by his Works for our Redemption, *viz.* his Passion, *Art. IV.* [**Suffered under Pontius, &c.**] his Resurrection, *Art. V.* [**The third day, &c.**] his Ascension to Glory, *Art. VI.* [**He ascended, &c.**] his return to Judgment, *Art. VII.* [**From thence he shall come, &c.**] Thirdly the Holy Ghost, described by his Name and Office, *Art. VIII.* [**I believe in the, &c.**]

The second Part of the *Creed* is what we believe concerning our selves, *viz.* First, That we are Members

bers of a holy Society, called the Church, *Art. IX.* [**The holy Catholick**, &c.] Secondly, That we have many Privileges thereby, 1. Mutually, [**The Communion of Saints** :] 2ly, Severally, we have privileges, here, remission of sin, *Art. X.* [**The forgiveness**, &c.] and hereafter, 1. Resurrection, *Art. XI.* [**The resurrection of**, &c.] 2. Eternal Life, *Art. XII.* [**And the life everlasting**, Amen.]

§. 3. The place of the *Creed* in our Liturgy is, First, immediately after the Lessons of Holy Scripture out of which it is taken; and since Faith comes by hearing God's Word, and the Gospel doth not profit without Faith, therefore it is very fit, upon hearing thereof, we should exercise and profess our Faith. Secondly, The *Creed* is placed just before the Prayers, as being the foundation of our Petitions; we cannot call on him, on whom we have not believed, *Rom. x. 14.* and since we are to pray to God the Father in the name of the Son, by the assistance of the Spirit, for remission of Sins, and a joyful Resurrection, we ought first to declare, that we believe in God the Father, the Son and the Holy Ghost, and that there is Remission here, and Resurrection hereafter, to be had for all true Members of the Catholick Church, and then we may be said to pray in Faith. And hence St. *Ambrose* and St. *Augustine* advise Christians to say it daily in their private Devotions, and so our old *Saxon* Councils command all to learn and use it, not as a Prayer (as some ignorantly or maliciously object) but as a ground for our Prayers, and a reason for our Faith and hope of their acceptance: Upon which account also, as soon as Persecution ceased, and there was no danger

danger of the Heathens over-hearing it, the *Creed* was used in the Publick Service. And there are many benefits which we may receive by this daily use of it ; for, 1st, This fixes it firmly in our memories, that we may never forget this blessed Rule of our Prayers, nor be at any time without this necessary Touchstone to try all Doctrines by. 2ly, Thus we daily renew our profession of fidelity to Almighty God, and repeat that Watchword which was given us when we were first lifted under Christ's Banner, declaring thereby that we retain our Allegiance to him, and remain his faithful Servants and Soldiers, and no doubt that will move him the sooner to hear the Prayers we are now making to him for his aid. 3ly, By this we declare our unity amongst our selves, and shew our selves to be Members of that Holy Catholick Church, by and for which these Common Prayers are made ; those who hold this one Faith, and those only, have a right to pray thus ; nor can any other expect to be admitted to joyn in them ; and therefore this *Creed* is the Symbol and Badge, to manifest who are fit to make these Prayers, and receive the benefit of them. Wherefore in our daily use of this sacred Form, let us observe these Rules : 1st, To be heartily thankful to God for revealing these Divine, Mysterious and Saving Truths to us ; and tho' the *Glory be to the Father*, &c. be only set at the end of *Athanasius's Creed* ; yet the duty of Thanksgiving must be performed upon every repetition of this *Creed* also. 2ly, We must give our positive and particular assent to every Article as we go along, and receive it as an infallible Oracle from the Mouth of God, and for this reason we must repeat it with an audible Voice after the Minister, and in our Mind an-

next that word [**I believe**] to every particular Article; for though it be but once expressed in the beginning, yet it must be supplied, and is understood in every Article: and to shew our consent the more evidently, we must stand up when we repeat it, and resolve to stand up stoutly in defence thereof, so as if need were, to defend it, or seal the truth of it with our blood. 3ly, We must devoutly apply every Article, as we go along, to be both a ground for our Prayers, and a guide to our lives; for if we rightly believe the Power of the Father, the Love of the Son, and the Grace of the Holy Ghost, it will encourage us (who are Members of the Catholick Church) to pray heartily for all Spiritual and Temporal Blessings, and give us very lively hopes of obtaining all our requests. Again, since these holy Principles were not revealed and selected out from all other Truths, for any other end but to make us live more Holily, therefore we must consider, how it is fit that Man should live, who believes God the Father is his Creator, God the Son his Redeemer, and God the Holy Ghost his Sanctifier, who believes he is a Member of that Catholick Church, wherein there is a Communion of Saints, and Remission for Sins, and shall be a Resurrection of the Body, and a Life everlasting afterwards. No Man is so ignorant, but he can tell what manner of Persons they ought to be who believe this; and it is evident, that whoever firmly and fully believes all this, his Faith will certainly and necessarily produce a holy life. But for your better assistance, we will, by a brief Paraphrase, shew how this Application may be made.

§. 4. *Art. 1.* [**I believe in**] one infinite and eternal [**God**] a pure and invisible Spirit, distinguished into three Persons; the first of which is [**the Father Almighty,**] and the [**Maker of**] me and all Creatures in [**Heaven and Earth,**] as well as the Preserver of all things.

Application.] Wherefore I am obliged to love, fear and serve this my Almighty God; to admire his Works; and use them soberly, as also continually to rely on his Providence and Protection, as he is the Maker and Disposer of all the World: I am also by this Faith encouraged to pray to this one God, and to him only, for my self, and for all Mankind, for deliverance from all evil, and the supply of all our wants, trusting in his Power and Providence.

Art. 2. [**And**] I believe in the second Person of the glorious Trinity [**Jesus Christ,**] who is very God equal to the Father, being [**his only Son**] by eternal Generation, and [**our Lord**] our Saviour and Redeemer.

Applic.] Wherefore I am obliged to trust in this Mighty and Merciful Saviour, and to obey his Precepts, rely on his Attonement, and submit to his Authority, because he is anointed to be a Prophet, Priest and King. And I am encouraged to pray in his Name for all things necessary to my Salvation, which he hath undertaken and will accomplish.

Art. 3. I also believe that this very Son of God is he [**who was conceived**] without sin [**by the**] power of the [**Holy Ghost,**] and taking our Nature

upon him, was [**born of the**] blessed [**Virgin Mary**] being both God and Man in one Person.

Applic.] Wherefore I am obliged to be thankful to Jesus for this his condescension, to learn humility from thence, and to keep my flesh from all impurity, because Christ hath become Incarnate, and I am encouraged to pray to him for relief in all the necessities of this frail estate, and for grace to make me partaker of his Nature, as he was of mine.

Art. 4. I believe further, That this Jesus, in order to our Salvation, [**suffered**] the wrath of God due to our sins, being unjustly condemned [**under Pontius Pilate,**] by whom he [**was crucified**] on a Cross, till with extreme torments he was [**dead;**] and as to his Body, it was put in the Grave [**and buried;**] as to his Soul, [**he descended into Hell,**] and conquered Satan in his own quarters.

Applic.] Wherefore I am obliged to forsake, hate, and mortifie those sins of mine which were the cause of his death, and to trust in the merits of this great Sin-offering: And I am encouraged to pray, by the vertue thereof, that I may obtain Mercy, and being supported in Death, and delivered from Hell, that I may attain the Kingdom of Heaven, which he thus purchased for me.

Art. 5. I believe also that to declare he had fully satisfied God's Justice, [**the third day**] after his death [**he rose again from the dead,**] among whom our sins and God's anger had laid him, and now he lives again.

Applic.]

Applic.] Wherefore I am obliged to rise from the death of sin here, and to lay down my life willingly, in assurance of my own Resurrection: And I am encouraged to pray to my victorious Redeemer to rescue me from the power of Satan, Death and Hell, which he hath so fully overcome.

Art. 6. I believe also, That when Jesus had given full proof of his rising again to life, [~~he ascended~~] and went up triumphantly [~~into Heaven~~] from whence he came, [~~and sitteth~~] there now [~~on the right hand of God the Father Almighty~~] in great Glory and Power, pleading his merits for us.

Applic.] Wherefore I am obliged to trust in this glorious Mediator for the acceptance of my services, and for relief in all my troubles, and to seek those things that are above, and not those things that are on earth: And I am encouraged to pray with hope, notwithstanding my manifold failings and infirmities, that I may at last partake of his eternal Glory.

Art. 7. And I believe, That tho' Jesus be now so glorious in Heaven, yet [~~from thence he shall come~~] again at the end of the World [~~to judge~~] all Men according to their deeds, both [~~the quick~~] who are then found alive, [~~and the dead~~] who departed long before.

Applic.] Wherefore I am obliged to judge no Man, nor to revenge my self on any, but refer all my Injuries to this great Tribunal, and by preparing my own account, and living holily, to take care I be not condemned at

that great day : And I am encouraged to pray to my Judge and Saviour, that I may daily remember this great Account, and live so as to have a merciful Sentence finally passed on me.

Art. 8. Furthermore, [**I believe in**] the third Person of the glorious Trinity, [**the Holy Ghost,**] who is very God, equal to, and proceeding from the Father and the Son, and is our Sanctifier, Comforter and Advocate.

Applic.] Wherefore I am obliged to obey the good motions of this blessed Spirit, neither resisting the Grace he offers, nor neglecting the Means he useth to convey it : And I am encouraged to worship the Holy Ghost, with the Father and the Son, praying for all Sanctifying Graces, and a Blessing upon all God's Ordinances, that I may daily grow in Grace and in all Vertue.

Art. 9. I likewise believe this holy Spirit hath sanctified that Society of Christians throughout the World, called [**the Holy Catholick Church,**] which Satan never could, nor can destroy, because they are united to Christ their Head by Faith, and to one another by their mutual Charity, which makes [**the Communion of Saints.**]

Applic.] Wherefore I am obliged to hold fast the true Faith preserved in this Church, to joyn in the Religious Worship used by it, to convert the Erroneous to it, and to live in Charity with, and do good to all the Members of it ; and I am encouraged to pray for the Conversion of Sinners, Hereticks, and Schismatics ; for the Prosperity and Success of all its Governours,

nors, and for the Peace and Piety of all that belong to it.

Art. 10. I believe also, that those who are of the true Catholick Church, may, if they repent and believe, obtain [**the forgiveness of**] all their [**Sins,**] by the Mercy of God in Christ, and by the Ministry of those whom he hath commissioned to preach the Gospel.

Applic. Wherefore I am obliged to repent me of my Sins, and to believe in his Promises, to be thankful for his Mercy, and to esteem his Ministers, as being sent by him to reconcile us to himself: And I am encouraged to confess penitently, and hear the Absolution most thankfully, and daily to pray for Forgiveness of my daily Offences.

Art. 11. Likewise I believe, That though Soul and Body be separated by Death, yet we shall be restored to life again by [**the Resurrection of the Body,**] which though turned to dust, shall be united to the Soul again by God's Almighty Power, who made it at the first.

Applic. Wherefore I am obliged to keep my Body pure while I live, to resign my self, and my Friends, up cheerfully when we die, in assurance I and they shall all meet alive again: And I am encouraged to pray, that I may rise from Sin here, and being faithful to the death, may have a joyful Resurrection hereafter.

Art. 12. And finally, I believe that after this Resurrection there shall follow [**the Life everlasting,**] in which the wicked shall remain in endless

torments, and the righteous continue in eternal happiness, without measure and without end; which Faith I seal with a hearty [*Amen.*]

Applic.] Wherefore I am obliged to spend the short moments of this life well, and to count nothing too grievous to suffer, or too hard to perform for so comprehensive and endless a felicity: And I am encouraged to pray to the Purchaser of this Eternal Life, for Faith, Patience, and Perseverance, and that the hope of this Happiness may support me here, and the fruition of it be given to me hereafter: *Amen.*

An Appendix concerning St. Athanasius his Creed.

§. 1. **I**Nstead of the shorter *Creed* of the Apostles, upon *Trinity Sunday*, and twelve other Festivals, one in each Month, this Church appoints we shall use the *Creed* of St. *Athanasius*, which more largely explains the great Mysteries of the Trinity, and of Christ's Incarnation, and therefore we will briefly observe, First, That the Author of it was the great *Athanasius*, Bishop of *Alexandria*, who was cast out of his Bishoprick by the *Arians*, and accused of Heresie to the Emperors; and to purge himself from that false calumny, he is said to have composed this *Creed*, and presented it to *Julius* Bishop of *Rome*, about the Year 340. and *Nazianzen*, who then lived, mentions

mentions *A Confession of his Faith presented to the Emperor, and received with great Veneration both in the East and West.* Some passages also of this Creed are found in *St. Augustine*, and other very ancient Authors, as in *Boetius*, An. 510. in the fourth Council of *Toledo*, An. 671. in *Hincmarus*, An. 850. in *Katrannus of Corbey*, and *Aeneas Parisiensis*, An. 874. A Copy also of it, with the Title of *The Faith of St. Athanasius*, is found in an old Saxon Psalter, written about An. 924. And to this Father, the Schoolmen ascribe this Creed, and the Greek as well as the Latin Churches, the Reformed as well as the Romanists, do hold that *Athanasius* was the Author of it. Secondly, As to the Matter of it, it doth very fully and particularly condemn all the Heresies that were of old in the time of this great Bulwark of the Catholick Faith, forbidding us to confound the Persons of the Trinity with *Sabellius*, or to divide the substance with *Arius* and *Eunomius*: It shews us against *Arius* and *Macedonius*, that both the Son is God, and the Holy Ghost is God: It confesses Christ to be God of the substance of his Father, against *Samosatenus* and *Photinus*, and Man of the substance of his Mother, against *Apollinaris*; yet he is not, as *Nestorius* dreamed, two, but one Christ, not by confusion of Substance, as *Eutyches* held, but by Unity of Person: So that this Creed is the Quintessence of ancient Orthodox Divinity, and the means to extirpate all those accursed Heresies, some of which our Age hath seen revived, and therefore we have more need to hold and repeat this useful Creed: And if any scruple at the positive denying Salvation to such as do not believe these Articles, let them remember, such as hold any of these Fundamental Heresies

Heresies are condemned in Scripture, 1 *John* ii. 22, 23. *Chap.* v. 12. and the Doctrines are called *damnable Heresies*, 2 *Peter* ii. 1. From whence it was the Primitive Custom, after a Confession of the Orthodox Faith, to pass an Anathema against all that denied it: Wherefore let us firmly believe it, and devoutly use it, blessing God for these clear explications of the sublime Mysteries of the Trinity and Christ's Incarnation, in which we must strive to understand as much as we can, and supply the rest with silence, submission and adoration.

Sect. XIX.

Of the Versicles and Responsals.

§. 1. **H**AVING all repeated our Creed together, and thereby given good proof that we are Members of the Catholick Church, and such who have a right to joyn in the Prayers thereof, we now prepare our selves to Pray: And since *Salutations* have ever been the expressions and badges of that mutual Charity, without which we are not fit to pray, therefore we begin with an ancient Form of *Salutation*, taken out of holy Scripture; the Minister beginning, Salutes the People with *Dominus vobiscum*, [**The Lord be with you,**] (a) and they return it with a like Prayer, *Et cum Spiritu tuo* (b); which words have been of early use in the Christian

(a) *Ruth* ii. 4. *Pf* cxxix.
2. 2 *Thess.* iii. 16.
(b) 2 *Tim.* iv. 22. *Gal.*
vi. 18.

Christian Liturgies : For *Isidore Peleusiota*, An. 410. expounds the Response as used in the Publick Prayers then (c) : And the Council

of *Bracara* notes some Hereticks would have altered these Phrases, but they enjoyn that no

(c) *Ibid. Peleus. lib. 1. epist. 122. p. 44.*

other Salutation shall be used than this, [**The Lord, &c. and with thy Spirit,**] which all the East retains as instituted by the Apostles

(d) : And indeed the phrase is the very words of *S. Paul*, and *S. John* forbids to say to any Here-

(d) *Concil. Bracar. I. can. 21. An. 563. Bin. T. 2. p. 2. pag. 112.*

tick, *God speed*, 2 *Ep. John*, vers. 10, 11. whence came that old Canon which charges Christians not to salute such as are Excommunicated (e).

But when the Minister hath heard every one in the Congregation repeat his Faith,

(e) *Capitul. Carol. M. l. 5. cap. 42. pag. 96.*

and seen by their standing up at it, a testimony of their assent to it, he can now safely salute them all as Brethren and Members of the True Church : And surely, as difference in Religion creates great animosities, so agreement in one Faith is an excellent means to beget Charity, and to make Minister and People heartily Pray for one another : The People are going to Pray, which they cannot do without God's help, and therefore the Minister prays that *The Lord may be with them*, to assist them in the Duty, according to that gracious Promise of our Saviour, that when two or three are met to pray he will be with them, *Matth. xviii. 20*. And since the Minister prays for all the People, and is their Mouth to God, they desire he may heartily and devoutly offer up these Prayers in their behalf, saying, [**The Lord be with thy Spirit.**]

§. 2. The Cryer of old among the Heathens, in the time of the Sacrifice proclaimed these words, *Hoc agite*, to warn all the Company to mind only that which they were about: And among the Christians in all the old Liturgies, we find these words often repeated, [**Let us pray,**] or [**Let us pray to the Lord,**] which is a kind of Watch-word, or signal of Battel, to summon us all with united force to besiege Heaven it self. with our holy Importunities; and it is a warning to every one to lay aside all vain thoughts, and only to mind this great Work we have in hand, for tho' the Minister only speak most of the words, yet your affections must go along with every Petition, for herein he desires you to joyn with him.

§. 3. Being unclean like those Lepers, *Luke xvii. 11, 12.* before we come near, we begin to cry, [**Lord have mercy upon us;**] which Form is taken out of *David's Psalms*, where it is sometimes repeated twice together (f), (f) *Psal. vi. 2. & li. 1.* to which the Christian Church & *cxxiii. 3.* hath added a third, viz. [**Christ have mercy upon us;**] that so it might be a short Litany, and Supplication to every Person in the Blessed Trinity; we have offended every Person, and are to pray to every Person, and therefore we beg Mercy from them all: And truly this *Kyrie Eleeson*, is of great antiquity both in the Eastern and the Western Churches, as an old Council informs us, which orders it to be repeated three times a day in the Publick Prayers (g): And (g) *Concil. Valent. Can. 3 An. 529. ap. Bin. T. 2. p. 1. pag. 641.* we are informed by History, that the City of *Antioch* was delivered from a dangerous

rous Earthquake by the Peoples solemn and devout repeating this short Litany; which is so very proper an Address to God, that the very Heathens imitated it; for one of them tells us, *When they called upon God, they besought him thus, Lord have mercy upon us* (b). Wherefore

we have reason to use it with very great devotion: Our sins

(b) Arrian in Epictet.
l. 2. cap. 7.

make us unworthy and unfit to pray, but we do with ingeminated Cries most passionately crave Mercy and Pity, which if we can obtain, our Sins shall be pardoned, our Infirmities covered, and our Prayers accepted. Being thus prepared, we begin with *[the Lord's Prayer,]* which consecrates all the rest of our Prayers, and makes way for them, and now it is again repeated; if we did not put up any Petition thereof with fervency enough before, we may now make amends for it, by asking that with a doubled earnestness.

§. 4. Before the Minister begins to pray alone for the People, they are first to joyn with him according to the Primitive way of Praying in some short Versicles and Responsals taken chiefly out of *David's Psalms*, and containing the sum of all the following Collects: The 1st, *[O Lord shew thy Mercy, &c.] Psalm lxxxv. 7.* being a Petition for Mercy and Salvation, answers to the Sunday Collect: The 2d, *[O Lord save the King,] Psalm xx. ult.* (according to the Greek Translation) for a blessing upon His Majesty, answers to the Collects for the King and his Family. The 3d, *[Endue thy Ministers, &c.] Psalm cxxxii 9.* And the 4th, *[O Lord save thy People, &c.] Psalm xxviii. 9.* for the success of Ministers, and the prosperity of their People, these

these two answer the Collect for the Clergy and People : The 5th, [**Give peace in our time, &c.**] 1 Chron. xxii. 9. for safety from our enemies; answers the Morning and Evening Collects for Peace and Safety : The 6th, [**God make clean, &c.**] Psal. xxi. 10, 11. for the help of God's Spirit, answers the Morning and Evening Collects for Grace. And thus we have the Sum of all the ensuing Prayers, which Minister and People must devoutly joyn in by this alternate way of Responses, to fit them the better for the following Collects ; and for their assistance, this brief Paraphrase may serve.

S. 5. Priest.] [**O Lord,**] we that are about to call upon thee, are miserable Sinners, and need some evidence of thy favour to encourage us, wherefore [**shew**] some token of [**thy mercy upon us,**] for our comfort.

Answer.] Give us eminent Deliverances here, [**And grant us**] through the same Mercy that we may obtain [**thy Salvation**] hereafter.

Priest.] Our temporal Welfare depends under thee, upon the safety of thine Anointed, wherefore [**O Lord, save**] and defend [**the King**] from all Enemies and Dangers, for in his peace we shall have peace also.

Ans.] In all his troubles do thou deliver him, [**And mercifully hear us**] his loyal Subjects, [**when**] in Obedience to thy Word, and Duty to our Sovereign, [**we call upon thee**] daily for him, and especially when his Enemies rise up against him.

Priest.] Since the innocent lives of them who attend on thy Altar, is so very much for thy Peoples good,

good, and for thy own Glory, O Lord, [**Endue thy Ministers with Righteousness,**] that their Conversation may be pure, as their Garments are white.

Ans.] We love these thy Servants, and shall rejoyce in their Sanctification for their sakes and our own also, wherefore be pleased to grant this request, [**And make thy chosen People joyful**] under the care of holy Pastors, while they reap the benefit of their Graces and Examples.

Priest.] As thy People pray for us, so do we for them, beseeching thee, [**Lord,**] to [**save thy People**] from all manner of evil.

Ans.] Yea, we all joyn in this request, and beg of thee to prosper [**And bless**] them with all good things, Temporal and Spiritual, for the Christian Church is [**thine Inheritance,**] O blessed Jesus, bequeathed to thee by thy heavenly Father, *Psal. ii. 8.*

Priest.] There is nothing gives us more freedom in thy Service, and more comfort in all other Enjoyments, than Peace, wherefore [**Give peace**] to us, and all Christians, [**in our time, Lord,**] that we may serve thee in all Godly quietness.

Ans.] And the reason why we beg Peace of thee, is [**Because there is none other,**] that we can rely upon, [**that fighteth for us,**] and can force our Enemies to be at peace with us, [**but only thou, God.**] The Primitive Christians, under Heathen Princes, had no temporal Arms to assist or secure them, and those we now have under our Christian King, cannot preserve us in Peace, without thy giving them success; and therefore we principally, yea, solely, rely on thee still for our Peace.

Priest.]

Priest.] Yet since Peace to wicked Men doth but encrease their sins, and make them more wicked, [**O God**] do thou [**make clean our hearts with in us,**] and when they are so purified, fill them with all the Graces of thy good Spirit.

Ans.] And because we are now to pray unto thee more largely for all these Blessings, continue the presence of thy Grace with us, [**And take not thy holy Spirit from us,**] but let us feel the effects of it in the rest of our Prayers, and of our whole Lives: [**Amen.**]

Sect. XX.

Of the Collects for the Week, and for Festivals.

S. I. **O**UR Saviour himself taught and commended the frequent use of brief Forms of Prayer (*a*); and the Primitive Christians were wont to pray in that manner, from whom these Collects were derived; and they are called Collects, because they are collected generally out of the Epistle and Gospel, and because they are a very brief Collection of all things necessary for Soul and Body; or if we respect the Phrase of the Ancients, because they were repeated in Publick when the People were collected or gathered together: And the Form of them is, that they

(*a*) Casaub. exerc. 22
Baron. 14. p. 235, 236.

they generally are directed to the Father, through the Son, and usually they begin with the Motive inducing us to ask, and then mention some great or comprehensive Blessing desired, concluding with the ground of our Hope, that we shall obtain it through Jesus Christ. They are most of them above 1000 Years old, having been used in the Western Church from the time of *S. Gregory the Great*, and many of them before, and are so plain, they will need no Explication: But since here are proper and pious Forms of Prayer for any Blessing, or any Grace that we would ask for our selves or others, I shall only direct where to find among them Prayers on every Occasion.

First, If we would pray for things Spiritual for our own Souls, *viz.* for the Gifts of the Spirit, see the Prayer for *S. Barnabas-day*: Secondly, For Pardon (*a*). Thirdly, For the benefit of Christ's Death, and acceptance through him (*b*). Fourthly, For the comfort, direction, and illumination of the Spirit (*c*). Fifthly, For the success of our hearing, reading, and fasting (*d*), and of our prayers (*e*). Sixthly, For Grace in general, to convert us from sin (*f*), to deliver us from temptation (*g*), to enable us to do good (*h*), and bring us finally to eternal Glory (*i*). Seventhly, For the particular Graces of Regeneration (*k*), Charity (*l*), Mortification (*m*), (*k*) Christmas-day. (*l*) Quinquages. Sund. (*m*) Circumcis. Easter Even.

(*a*) 12, 21, 24 Sunday after Trinity.

(*b*) Annunciation, and Purification, & 2 Sunday after Epiphany.

(*c*) 1 after Ascension, Whitsunday, and 19 after Trinity.

(*d*) S. Bartho. S. Luke, 2 of Advent, 1 of Lent.

(*e*) 10 & 23 after Trin.

(*f*) 1 Adv. 1 after Easter, S. Andrew, S. James, S. Matth.

(*g*) 4 Adv. 4. after Epiph. 18 Trin.

(*h*) 5 after East. 1, 9, 11, 13, 17, 25 after Trin.

(*i*) Epiphany, 6 after Epiphany.

(n) Ash Wednesday.
 (o) 3 & 4 after Easter,
 6 & 14 after Trinity.
 (p) Ascension-day.
 (q) Trinity-Sunday.
 (r) 7 after Trin. S. Tho-
 mas, S. Mark.

(s) 6 of Lent, & after Easter. (t) S. Stephen,
 S. Paul, S. Phil. and Jacob, S. John Baptist, All-Saints, Innocents.

Contrition (n), Love of God (o),
 Heavenly Desires (p), a right (q)
 and a firm Faith (r). Eighthly,
 For Grace to imitate Christ (s)
 and his Saints (t).

Secondly, If we would pray for Temporal
 Blessings, 1. God's Providence

(u) 2, 3, 4 & 20 after
 Trin. S. Michael.

(w) 3 of Lent. Sexagesi.
 Septuages.

(x) 4 of Lent.

(y) 3, 4 after Epiph.

(z) 6, 15 after Trin.

(a) 2, 5 of Lent.

(b) Good-Friday.

(c) 5 after Epiph.
 Good Friday, S. John,
 S. Simon and Jude, 5,
 16, 22 after Trin.

(d) S. Matthias, S. Pe-
 ter, 3 of Advent.

(u): 2. Deliverance from Ene-
 mies and from Judgments (w):

3. Support under our Afflictions

(x): 4. Both Defence (y) and
 Supply of all good Things (z).

Thirdly, If we would pray for
 Body and Soul both (a): Or if
 we would pray for those with-
 out the Church (b): Or for
 those within it, that the People
 may have Truth, Unity and
 Peace (c), and the Ministers
 may be fit, diligent and suc-
 cessful (d), here are proper
 Forms.

Sect.

Sect. XXI.

*Of the Collects for Peace and Grace, proper
for the Morning.*

S. 1. **P**Peace and Grace comprehend all Temporal and Spiritual Blessings, and therefore are to be the subject of our daily Prayers: The Greek Church prayed thrice for Peace, in the daily Service; the Latin twice, as we also do in Forms very ancient and comprehensive. The first Prayer for Peace, proper to the Morning, contains, First, The reasons encouraging us to ask it of God: 1. From his Attributes, as he is the Author and Lover of it, [**O God, who art the Author, &c.**] 2. From our Happiness in knowing him, [**In knowledge of whom, &c.**] 3. From our Safety in serving him, [**Whole service, &c.**] Secondly, The Request it self, for Defence from our Enemies, [**Defend us thy humble Servants, &c.**] Thirdly, The ends for which we make it; For, 1. Confirming our Faith, [**That we surely trusting, &c.**] And, 2. Removing our fears, [**May not fear, &c.**] Lastly, The means to obtain it, [**Through the might, &c.**]

S. 2. Peace is used in Scripture for all Earthly Blessings, because it is the Mother and the Nurse of them all; it is the most comprehensive Benefit on Earth, and the Type of Heaven; wherefore the old Christians followed after it in their Lives, and begged it in their Prayers; and to encourage

us to pray for it, our **[God]** is represented here as the **[Author of Peace,]** *Isai. xlv. 7.* and the **[Lover of Concord,]** *Psalms cxxxiii. 1.* he keeps us in peace, and loves us when we live in peace together, he makes us have peace from without, and delights when we have concord within, and so no doubt will be well pleased to hear us pray for that which he is so able to give, and so delighted with where-ever he finds it: And since we are in the midst of so many enemies who would rob us of this peace, it is happy for us that we know him, and are his Servants, for **[in the knowledge]** of his Power and Mercy **[standeth,]** not only our hope of preservation here, but also our **[eternal Life]** hereafter; the greatest bliss of Heaven it self being to know him the only true God, and Jesus Christ whom he hath sent, *John xvii. 3.* And he is also so certain a Protector of all that duly and faithfully serve him, that none have such **[true freedom]** from fears and dangers, such quiet and undaunted minds, as those who are imployed **[in his Service.]** *John viii. 36.* Wherefore we that know him that is the Author of Peace, and serve him that is the Lover of Concord, (considering how able he is to secure us, and how unable we are to preserve our selves,) do declare our selves **[his humble Servants]** and Homagers, *2 Kings xvii. 9.* and having put our selves under the Protection of this Almighty King, we beg of **[him to defend us,]** not from **[the assaults of our enemies,]** for that is more than ever he promised, or we can expect, while they retain such malice, and we live in this frail estate; but we pray him to defend us in their assaults, so that tho' they shall attack us, they may not be able to hurt us: And when we have

found

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found by divers experiences, that their most malicious and formidable attempts do not any real harm to us, this will make us so [surely trust in his defence,] that we shall be free [from fearing the power of any Adversaries] hereafter; wherefore we pray this may be effected, [through the might of Jesus Christ our Lord,] who hath all Power in Heaven and Earth, and can obtain it for us by his Intercession, and dispense it to us by his Power, [Amen.]

§. 3. *The Collect for Grace* follows that for Peace, for God hath joyned them in Scripture, 2 Cor. i. 2. Galat. i. 3. and we must not separate them in our Devotions, because Grace alone makes Peace true, beneficial and lasting: The former Collect is for freedom from the evil of Punishment, this from the evil of Sin, and it contains, First, A Confession of God's Attributes, viz. his Love, Power, and Eternity, [**O Lord our heavenly, &c.**] and of his Providence over us the last Night, [**who hast safely, &c.**] Secondly, A Petition for his Grace, 1. To keep us from evil, [**defend us in the same, &c.**] both from temptation, [**and grant that this day we fall, &c.**] and all outward danger, [**neither run, &c.**] Secondly, To assist us in doing good, by his direction, [**but that all our doings, &c.**] and with his acceptance, [**to do always, &c.**] Thirdly, The means to obtain it, [**through Jesus Christ, &c.**]

§. 4. The very name of Grace shews it is the Free gift of God, of him therefore we must ask it, James i. 5. And the Church hath selected such Attributes of his, as are most proper to quicken

our hopes of obtaining it. We are frail Creatures on Earth, and need it exceedingly, but He is the **[Lord our heavenly Father,]** and so both loves and pities us: We are weak, but He is **[Almighty,]** and therefore able to help us: Our Span of Life is measured by Days and Nights, but he is an **[everlasting God,]** always the same without any change, and therefore ever ready to hear us: And as a further ground of our hope, that he will grant us Grace to defend us in this Day, we are taught thankfully to own that it is he **[who safely]** kept us in Soul and Body the Night past, and **[brought us]** intire in both **[to the beginning of this day;]** and as he hath begun it with his Mercy, we must begin it with his Praise, *Lament.ii.21.* Our reflecting on the dangers of last Night's darkness, will excite our thankfulness for the Morning light, and that gratitude will incline God to continue his mercies to us this Day also, and former experience helps us to pray in Faith to him, **[to defend us]** in the rest of this day **[by his mighty power,]** from all manner of evil, and in the first place from the worst of all evils, *viz.* from **[falling into Sin,]** to the temptations whereof our Company, our Business, and our Recreations in the day-time, do perpetually expose us; many Traps are set every where for us, but we watch and pray that we may not fall into them, by consenting to any Iniquity, from which his Grace alone can secure us: And because all Sin provokes God to take his Protection from us, and some Sins of their own nature bring many Mischiefs on us, therefore we pray that we may not by Sinning **[run into any kind of danger]** this Day, either to our Life, Health or Estate, and then we shall be safe from outward and inward Perils,

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Perils, and neither hurt in Soul or Body : But since it is not enough barely to escape it, unless we also do good, we further pray, [that all our doings may be ordered by the governance] of his Grace, *Psalm xxxvii. 23.* which will lead us into all pious and holy actions ; and though our best performances be imperfect, yet what we do by the guidance of his Spirit, cannot but be [always acceptable in his sight,] who is to be the Judge of all our Works, and happy are we if we can live so as to please him ; wherefore we earnestly beg he will grant us this Grace, [through Jesus Christ our Lord,] of whose fulness we all receive, [Amen.]

Sect. XXII.

Of the Collects for Peace and Safety, proper for the Evening.

S. I. **T**HOUGH the words of these Collects be different, yet the subject is the same, only the former are suited to the Morning, and these to the Evening. These two are of ancient Use in the Western Church ; and the first being *The Evening Collect for Peace*, contains, First, An Introduction, describing him we pray to as the Author and Finisher of all Good, [O God, from whom all help desires, &c.] Secondly, A Petition for Peace of the noblest kind, [Give unto thy Servants that peace.] Thirdly, The Arguments to prevail for it, 1. Our benefit, because it will

tend unto our Sanctification, [that both our hearts may be set, &c.] and also our safety and comfort, [and also that by thee we being defended, &c.]
 2. Our Saviour's Merits, [through the Merits of Jesus Christ, &c.]

§. 2. Peace is so desirable a Blessing, we cannot ask it too often; and since there are two kinds of Peace, external and internal Peace, we beg outward Peace in the Morning, to secure us against the troubles of the World, in which the business of the day engageth us; and inward Peace in the Evening, to comfort and quiet our minds, when we are to take our rest. Now because this Peace of Conscience cannot be to the wicked, *Isai. lvii. 21.* since it is the fruit of holy Purposes and good Works, therefore we pray for it to that [God,] who first puts into our Hearts [holy Desires,] and into our Heads [good Counsels,] and then strengthens our Hands to do righteous [and just Works,] the beginning and perfection of all Good [proceeds] from him, *James i. 17. Phil. ii. 13.* We therefore pray unto him, that by making us truly Holy, he will [give unto us that peace which the World cannot give, *John xiv. 27.*] Peace of Conscience cannot be bought with all the World's Riches, nor given by the greatest Mortal Prince; it is a Gift that makes the poorest and most miserable Person to be happy in his lowest estate, and none but God can give it; and if we be [his Servants,] he will not deny it to us; and as well to move him to bestow it on us, as to incite our selves to beg it earnestly, let us consider, that if we can obtain this blessed Peace, it will make [us set our Hearts to obey God's Commandments:] for when we taste the fruit,

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fruit, and find the comfort of Holiness and Obedience, it will confirm our purposes of persevering ; for none who hath tasted of the ravishing delights of this inward and divine Peace, will part with it for the beastly pleasures of Sin ; so that this Peace of God will keep our hearts firm in his love, *Philiv. 7.* And further, while we are at peace with God, we are secure against not only the attempts, but the very **[fear of our enemies ;]** God will keep us by his Providence without, from being hurt by them, and by his Grace he will inwardly arm us against the very fear of any harm from them, so that we **[may pass the time]** we have to spend in this World **[in rest and quietness,]** being outwardly safe, and inwardly quiet and serene, which is as much happiness as we can wish on Earth : therefore let us beg this Peace, (the cause of these blessed effects) most devoutly, **[through the Merits of Jesus Christ our Saviour,]** who purchased this Peace for us, and left it to us : **[Amen.]**

§. 3. The next Collect is peculiar to, and proper for the Evening : When Darkness is approaching, and the Perils of the Night draw nigh, we fly to the Divine Providence for **[Aid]** against them all ; and this brief Form contains, First, Two Petitions, 1st, For inward illumination of our Minds, 2ly, For outward safety of our Persons, particularly from the dangers of this Night : Secondly, The Motive used to prevail, *viz.* **[for the Love]** of God's only Son Jesus Christ.

§. 4. We are always invironed with danger, but none are more dismal, sudden and unavoidable, than those of the Night, when Darkness adds to the terror,

ror, and sleep deprives us of all possibility of foresight or defence; so that he must be an Atheist, and worse than an Heathen, who doth not then, by a special Prayer, commit himself to God's Providence, the knowledge of which doth enlighten our minds, and makes us full of inward peace and comfort when we are in the darkest shades of Night; therefore we Pray with *David*, [**Lighten our darkness we beseech thee, O Lord** (a):]

(a) Vulg Lat. Ps. xviii.
28. *Deus meus, illumina tenebras meas.*

Light signifies in Scripture Knowledge and Comfort, and under this Metaphor we pray for both, *viz.* that our Understandings may be enlightened with the knowledge of his Providence, and our Hearts cheered with the assurance of his Protection, which is that [**Light**] which [**ariseth**] to good Men in Darkness, *Psalms* cxii. 4. and makes them spend their Night in *Goshen*, while the wicked have thoughts as black and dismal as *Egyptian* Darkness. But since our God is not only a Light, but a Defence also, *Psalms* lxxxiv. 11. it is not only the terrors, but the perils also of the Night, from which we would be [**preserved**]; wherefore we pray that he will [**pity**] our helpless estate, especially when we are wrapt up in sleep, and the Night's darkness; then we beg his [**great Mercy**] may pity us, and his mighty Power defend us from all [**Perils**] to the Soul, and [**Dangers**] to the Body, in which we are like to be [**this Night**:] And since we resolve to renew the request every Evening, and know not whether ever we shall see another Night, therefore we ask no further than only for the present Night, *viz.* that we may not commit any of those Works of Darkness which call the Night their opportunity, nor want any of that Natural Rest which is necessary

Sect. XXIII. The Collects for the King. 107

necessary for our Refreshment or our Health, and that we may not be hurt by Thieves, by Fire or Water, or seized by sudden Death, but come safe to the Morning Light; which necessary Petitions we present with the most moving Argument, desiring God to grant them [*for the love of his only Son,*] even for the love the Father bears to Jesus, and for the love Jesus bears to Us, and we to Him. By this, by all this, we importune Heaven to [*defend us;*] and if our Faith and Piety do but suite this proper and devout Form, in all likelihood we shall prevail, [*Amen.*]

Sect. XXIII.

Of the Collects for the King and his Family.

§. 1. **T**HE Supreme King of all the World is God, by whom all mortal Kings reign; and since his Authority sets them up, and his Power only can defend them, therefore all Mankind, as it were by common consent, have agreed to pray to God for their Kings. It is well known that the Heathens made Sacrifices, Prayers and Vows for them; and Scripture records that the *Persian* Kings desired to be prayed for at the Temple of *Jerusalem*, *Ezra* vi. 10. as the *Roman* Emperors did also afterward: The *Jews* had special Forms of Prayer for their Kings, *Psalms* xx. and *Psalms* lxxii. But we Christians are expressly enjoined to Pray for Kings,

Kings, 1 *Tim.* ii. 1, 2. and all the ancient Fathers, Liturgies and Councils, are full of Evidences that this was done daily : *We celebrate daily Prayers to our God, in every one of our Churches, for your Empire,* saith a Council (in *S. Ambrose* his time) to the Emperors

(b) *Epist. Ambros. Tom.*

v. p. 181.

(c) *Concil. Berkham.*

Can. 1. An. 697. Concil.

Clovesho. Can. 30. An.

747.

(b). And our old *Saxon* Councils do frequently decree this shall be done (c); and *St. Paul* shews it is the Peoples interest, as well as the Princes; for we pray that we may have quiet and peaceable lives under them, in all Godliness and Honesty, and in their peace we shall have peace also. As for this Form, it was made by the first Reformers of this Church of *England*, which is famous for its untainted Loyalty above all Churches in the World, as both the practice of its true Sons, and this excellent Prayer do shew; wherein there is, First, A Confession to the King of Heaven, of his Goodness, [*O Lord our heavenly, &c.*] Greatness, [*High and Mighty, King of Kings, &c.*] and Universal Providence, [*Who dost from thy Throne, &c.*] Secondly, Petitions for his Vicegerent on Earth, in general for his favourable regarding of him, [*Most heartily we beseech thee with thy favour, &c.*] More particularly we beg for him, 1. Spiritual Blessings; both Grace, [*And so replenish, &c.*] and Gifts, [*Endue him plenteously, &c.*] 2. Temporal Blessings; Health, Prosperity and Victory, [*Grant him in Health and Wealth, &c.*] And, 3. Eternal Blessings; [*And finally, after this Life, &c.*] Thirdly, The Name in which we beg all this, [*Through Jesus Christ, &c.*]

§. 2. As the place of Kings is high, so their dangers are many; so that he had need be both very Merciful and very Mighty, whom we pray unto to help our King. And this excellent Form is introduced with a description of God in all the Glories of his Goodness and Greatness: The King is *Pater Patriæ*, the Father of his People; but the [Lord] we call upon is [our heavenly Father,] and the preservation of our Prince will be an act of his Fatherly care and loving kindness. We cannot justly doubt of his willingness, nor may we question his ability, since he is so [high] in Dignity, and so [mighty] in Power, as to exceed infinitely all the Potentates of the World, who are but his Servants: He is the [King of Kings, and Lord of Lords] (d); all People are subject to some Prince or other, but God is above them all, and [the only Ruler of Princes,] who being only accountable to him, to him therefore we make our Applications on their behalf. If they do amiss, we have no lawful Weapons against them, but only Tears and Prayers; wherefore we have reason to be very earnest with him, who hath the Hearts of Kings in his Hands, and can turn them which way he pleaseth, to guide them, so as they may Rule us according to his Will. Heaven is his Throne, and Earth his Footstool, *Isai. lxvi. 1.* He sits high, and beholds all the World at once with that Providence which the *Egyptians* expressed by *An Eye in a Scepter*; but this Eye of the Lord is more particularly upon Princes, his immediate Vicegerents, to preserve their Persons, and direct their Counsels, because in blessing them he bleisseth a whole Nation at once, [most heartily therefore we beseech him

(d) Dan. ii. 47.
1 Tim. vi. 15.

to look favourably] upon our dear and dread Sovereign [**King Charles,**] whom we name in the Office, as the Ancients were wont to do both in the Eastern and Western Churches; and considering how much the Preservation of Religion, Peace and Liberty, depends, under God, upon this gracious Prince's Life, no Nation under Heaven is, or ever was, more bound to Pray for their King than we. And we have a most comprehensive Form to do it in: First, We are taught to beg for the first and choicest of all that God gives, *viz.* The Graces and Gifts of his holy Spirit; 1. We pray that he will [**so replenish him with the Grace of his holy Spirit,**] that as to his Affections, [**he may always incline to God's will,**] and as to his Actions, ever [**walk in his way,**] and then he will be a Holy, Just, and good Prince, and his Example will be the most effectual means to recommend Virtue to all his Subjects, and make it universally flourish: And happy will it be for him and us also, if our King be so constantly led by the Divine Grace, as to make God's Will and Way the Rule of all his Counsels and Actions. Moreover, because he hath an extraordinary Part to manage, and a very difficult Task to perform, we also Pray that he may [**be plentifully endued with heavenly Gifts,** *viz.*] Wisdom, Counsel and Understanding, Justice, Courage, and a present Mind; which *Solomon* knowing to be most necessary for a King, chose before all Earthly things, 1 *Kings* iii. 9, 10, 11. yet God gave him long Life and Prosperity into the bargain: wherefore we make bold to request him to [**grant**] to our King [**Health, Wealth, and long Life,**] which include all Earthly Blessings, and make our Prince fit to govern and secure us. His health enables

Sect. XXIII. and Royal Family.

III

bles him to discharge this great Province ; his Wealth and Prosperity will afford him strength to guard his Friends, and subdue his Foes ; his long Life will prevent us from the Miseries attending all sudden Changes, especially this : And if any [**Enemies**] be so unjust as to invade him, or so unchristian as to resist him, it is our wish that God would [**strengthen him**] so as he may be able to [**vanquish and overcome**] all his Enemies, for they are ours also, if they be his Enemies : Hitherto it hath pleased God to discover the Plots, and baffle the Designs of all his base and ingrateful Foes, and we hope he will go on still so to do ; yet because if no Enemy do prevail over him, Kings, as well as other Men, are Mortal, we pray, that after a long, holy, and happy Life, [**he may attain everlasting joy and felicity :**] all which we beg [**through Jesus Christ our Lord, Amen.**]

§. 3. [**The Collect for the Royal family**] is added from that ancient desire of the *Persian* Emperor, *Ezra* vi. 10. that the Jewish Priests would Pray for the Life of the King and his Sons ; and among the *Romans*, the Heirs of the Empire were prayed for as well as the Emperor, as *Tacitus* relates. The Primitive Christians also Prayed for the Imperial Family ; and the Canons of old Councils, both at home and abroad, do enjoyn it (e) : And our Reformers have composed an excellent Form to do it by, containing, First, A description of the Power and Goodness of him to whom we Pray ; [**Almighty God, the Fountain, &c.**] Secondly, The Persons for whom we Pray, *viz.* the Queen and

(e) Excerpta Egberti
Can. 7. Spelm. Tom. 1.
259 Concil. Rhemenf.
Can. 40.

112 **The Collects for the King, &c. Part. I.**
and the Prince. Thirdly, The Blessings desired for
them, Spiritual, [**Endue them with thy holy Spi-**
rit, &c.] Temporal, [**Prosper them with, &c.**]
Eternal, [**And bring them to thine, &c.**]

§. 4. Though we have prayed for a King before
who needs many and great Blessings, yet God is
able still to give more, for he is [**Almighty, and**
the Fountain of all Goodness,] a Spring that can-
not be drawn dry: We are apt to esteem the
Queen, and Heir to the Crown, as the Fountains of
Blessings for the next Generation, but we are here
put in mind they are but dry Cisterns, unless replen-
ished from a higher Fountain, and cannot convey
Blessings to us, unless they do receive it first from
God: And because it is of great consequence to
the next Age, that these shall be Blessed, we there-
fore name them in particular in this Prayer, and
the whole Royal Family in general terms, desiring
that God will please to add to all their Tempo-
ral Honour and Riches, [**the Gifts and the**
Grace of his Holy Spirit,] that they may be
Wise and Holy Persons, which will wonderfully
adorn their great Dignity, and make them not only
true Comforts to the King, but real Blessings to
the whole Nation; a religious vertuous Queen ha-
ving great influence on the Education of that Prince
who must hereafter Rule over us, and if he be
brought up in the true Faith, and in all Piety and
Vertue, he will become a gracious Governor of his
Subjects in due time: And because no Worldly
Greatness is enough to make them happy without
God's Blessing, we Pray that his Providence may
[**Prosper them with all Happiness,**] that the
Queen may be Fruitful, the Prince Religious and
Healthful,

Sect. XXIV. The Collect for the Clergy. 113

healthful, and the Royal Family numerous and fortunate, so that there may never want a Man of them to sit on this Throne for ever. And finally, we pray they may, by holding the true Faith, and leading religious Lives, come to God's [everlasting Kingdom, through Jesus Christ our Lord : Amen.]

Sect. XXIV.

Of the Collect for the Clergy and People.

§. 1. **H**OLY Scripture is full of Prayers for the Church of God, and particularly for the Governors and Pastors thereof ; and all the ancient Liturgies have peculiar Petitions for the Bishops and the Clergy, as well as for the Congregations committed to their Charge. *Synesius*, a Primitive Bishop, writes to his Clergy to pray for him in all their Churches ; and our *Saxon* Councils ordain, daily Prayers shall be made for the Bishop, and for the Church of God, (f) which

Order we observe in this ancient Form, containing, First, A Preface, describing God by his Attributes and wondrous

Works : [Almighty and Everlasting God, &c.]

Secondly, The Petitions, containing, 1st, The Persons prayed for, both the Clergy, [Send down upon our Bishops, &c.] and the People, [and all Congregations, &c.] 2ly, The things

(f) *Synesii*, Epist. xi. pag. 171. Excerpt. Egberti can. 8. Concil. Calcutheus. Can. 10.

desired

114 **The Collect for the Clergy Part. I.**
 desired for them, *viz.* God's Grace, [the health-
 ful Spirit, &c.] and his Blessing, [And that they
 may truly please thee, &c.] Thirdly, The Argu-
 ment to enforce these requests, [Grant this, O
 Lord, &c.]

§. 2. As Man consists of two Parts, a Soul and a
 Body, so he is to be considered under a double Ca-
 pacity, as a Member of the State, which is a Socie-
 ty instituted for the Preservation of our outward
 Man, and so we have prayed for our selves in the
 Prayer for the King : But now it is fit to consider
 us as Christians and Members of the Church, which
 is a Society instituted for the Salvation of our Souls ;
 and to excite our Devotion, here is set before us
 that [Almighty] Power of God, by which he cal-
 led his Church out of the Heathen World, and
 hath preserved it from Persecutors and Hereticks
 ever since ; so that it is, and ever shall be safe, be-
 cause he, who is the Defender thereof, is [Ever-
 lasting,] and so can always keep it, that the Gates
 of Hell shall not prevail against it. He planted it
 at first by [great marvels,] bestowing miraculous
 Gifts on the Ministers and the People also ; and
 his Love toward it is the same still, and therefore
 if it did need those wonderful Gifts now, it should
 have them ; but because it doth not, yet he will
 work great [marvels] still to deliver it, when
 there is occasion. Wherefore, since he is so ready
 to shew his Love and his Power for his Churches
 good, we pray that he will [send down] from
 Heaven (whence every good Gift comes, *James i.*
17.) [the healthful] and saving [Spirit of his
 Grace :] *Titus ii. 11.* First upon [our Bishops,]
 the Successors of the Apostles, who ever since their
 times

times have governed every regular and well order'd Church, and are entrusted with the power of chusing and ordaining Ministers, of making Rules for the externals of God's Worship, and for Discipline; as also of exercising the power of the Keys in censuring Hereticks, Schismatics, and all notorious Sinners; and surely this is a great Work, and they who are to undergo it, do need great assistances of the Spirit of Grace, which if we can obtain for them, they will rule the Church of God well, and preserve it in Purity and Peace. We pray also for all **[Curates,]** that is, for the Priests and Deacons, to whom the Bishop commits the *Curam Animarum*, the Cure, or rather Care of Souls, in particular Congregations; for after whole Nations were converted, the Governing part alone was a burden sufficient for the Bishop; and therefore, for the better Edification of the People, Parish-Churches were built, and Ministers fixed there to pray for the People, and to preach and administer Sacraments to them, and to do all other Offices of Religion there; and surely the People are obliged to pray for these also, that they may have large measures of the same Spirit, that so their Prayers may be devout and prevalent, their Doctrine plain and profitable, their Administrations regular and successful, and their Lives holy and exemplary; which will be the Peoples own advantage as well as the Ministers happiness. Lastly, The Minister also prays for the same Grace for the whole **[Congregation committed to his Charge,]** well knowing, that without this **[Grace,]** all his pains among them, and Prayers for them, will be in vain; and since he hath so strict a Charge of their Souls, that he must answer for them if they perish by his fault, *Ezek. xiii. 9.* he ought to be very fervent in

116 **The Prayer of S. Chrysoftom, Part. I.**
 this request : Finally, That Bishops, Priests and
 People, may all do their Duty in their several pla-
 ces, we pray that they may be watered with [the
continual dew of God's blessing,] which will
 crown the endeavours of both Pastors and People
 with happy success, and make the whole Body of
 the Church prosperous and holy ; which request
 we make not only for our own good, but [for the
Honour] of him that is the only [Advocate and
Mediator] of his Church, even [Jesus Christ,]
 who is the Head of this Body the Church, and by
 his Mediation and Intercession obtains all Blessings
 for it ; so that when it is happy and flourishing in
 all Virtue, he is glorify'd for it and by it, and
 therefore tho' we are unworthy, we hope for his
 sake God will grant it : [Amen.]

Sect. XXV.

Of the Prayer of St. Chrysoftom, and the Blessing.

§. I. **W**Here ancient Liturgies afforded proper
 Prayers, our Reformers chose to retain
 them rather than new ones ; therefore, as some
 are kept from the Western Offices, so this is taken
 out of the Eastern, where it is daily used in the
 Liturgies both of St. Basil and St. Chrysoftom, who
 (as all agree) was the Author thereof ; and it is
 very proper for a Conclusion, since it contains,
 First, The ground of our hopes to prevail in these
 Prayers,

Sect. XXV. and the Blessing.

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Prayers, taken from, 1. The experience of God's Grace, [**Almighty God, who hast given us Grace, &c.**] 2. The truth of his Promise, [**And dost promise, &c.**] Secondly, The things Asked; 1. The hearing our Prayers, [**Fulfil now, O Lord, &c.**] 2. The fulfilling his Promises here, [**Granting us in this World, &c.**] 3. The Salvation of our Souls hereafter, [**And in the World to come, &c.**]

§. 2. In the close of our Prayers, it is fit we should reflect on all those great and necessary requests we have made, and not only renew our desires that God may grant them all, but stir up our hearts to hope he will, that so we may go home with comfort. To which end, we first acknowledge it was the **Grace of Almighty God** alone, which did enable us so unanimously, and so devoutly, [**with one accord,**] *Acts* i. 14. to [**make these our common Prayers**] to him; had they been novel extempore Devices, we might have feared it was that novelty and variety which wrought upon our fancies, and begot in us only a fantastical shew of Devotion, but nothing could make us devout in our constant Forms but that new sense of our old wants which God's Grace begets, and surely he who gave us Grace to ask, intends to grant our requests, *Psalms* x. 17. Of which we are further assured by that gracious promise of Christ, *Matth.* xviii. 19, 20. *That where two or three are gathered together in his Name, He is in the midst of them*; that is, He will give them his assurance of his presence, that he [**will grant their requests,**] *1 John* v. 15. Perhaps we are but few at Common Prayer, but since we come as his Disciples, in obedience to his Precepts, to ask in his

118 The Prayer of S. Chrysostom, Part.I.

Name alone, we are sure Jesus is among us, and hears our Prayers; and then such is his Love to us, and Power with God, that we doubt not to obtain them. And oh! whom would it not move to lay aside all Occasions, and come to Prayers, when we are sure to meet Jesus there! And now we address to him as present, and beg of him, by virtue of this Promise, to **[fulfil the Desires]** of our Hearts, and **[the Petitions]** of our Lips, since by joyning in these Prayers, we have owned our selves **[his Servants;]** yet, lest we have ignorantly asked any thing unfit, we put in this caution, That he will fulfil them so **[as may be most expedient for us,]** that is, how, when, and which of them he pleaseth, and sees will be for our good. And if he please to answer our Prayers, and fulfil this Promise, he will thereby **[grant us the knowledge of his Truth,]** and we shall see how just he is to all his gracious Promises, and so learn to trust in him as long as we live **[in this World,]** and then we need ask no more, but that **[in the World to come,]** we may have **[Life everlasting:]** Wherefore the Lord hear our Prayers here, and save us hereafter: **[Amen.]**

6. 3. It was ever the Custom to dismiss the People from Religious Assemblies with a **[final Blessing]**, both in the Jewish and Christian Church, pronounced by the Priest, and received by the People on their Knees; nor ought any one to go out before
 (g) Clem. Constitut. was given (g). The Jews had
 Concil. Agath. Can. 31. Form of God's making (b), and
 (b) Numb. vi. 23, 24. ours is endited by the Spirit
 (i) 2 Corinth xiii. 14. (i), with which St. Paul uses to
 close his Epistles, and it contains the whole Order

Sect. XXV. and the Blessing.

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our Salvation, [**The Grace of our Lord Jesus Christ**] for our Pardon, [**the Love of God**] the Father to supply us with all outward Blessings, [**and the fellowship of the Holy Ghost,**] to fill us with all inward Graces: The first for our Justification, the second for our Consolation, the last for our compleat Sanctification; and all this not only at present, but to remain and [**be with us all**] for [**evermore.**] Nor are these only desired for us, but pronounced over us, and conveyed to us by the Ambassador of Heaven, from whose Mouth when we have received this Blessing, let us bow our Heads, and return Home in Peace, saying, [**Amen, Amen,**] and God shall make it good.

The End of the First Part.

I 4

PART.

Name
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PART II.

OF THE

LITANY,

WITH THE

Occasional Prayers

AND

THANKSGIVINGS.

The Introduction.

THE People have so great a share in the Litany, that they ought to understand it, that so it may be a *reasonable Service*. As for the Name, *Litany*, the most ancient Greek Writers do use it for *An earnest Supplication to the Gods, made in time of adverse Fortune*; and in the same sense it is used in the Christian Church for *A Supplication*,

The Introduction.

Supplication, and common Intercession to God, when his wrath lies upon us (a). Such a

(a) Simeon Thessal.
opusc. de Hæret.

kind of Supplication was the li. Psalm, which begins with *Have mercy upon me, &c.* and may be called *David's Litany*. Such was that Litany of God's appointing, *Joel ii. 17.* where, in a general Assembly, the Priests were to say, with tears, *Spare thy People, O Lord, &c.* And such was that Litany of our Saviour, *Luke xxiii. 44.* which kneeling, he often repeated with strong crying and tears, *Hebr. v. 7.* and S. Paul reckons up *Supplications* among the kinds of Christian Offices, which he enjoins shall be daily used, *1 Tim. ii. 1.* which Supplications are generally expounded Litanies, for removal of some great Evil. As for the Form in which they are now made, viz. in short Requests by the Priest, to which the People all answer, S. Chrysostom saith it is derived from the Primitive Age, while the Priest was inspired with miraculous Gifts, for he first began, and uttered by the Spirit, some things fit to be prayed for, and then the People (who knew not what to pray for as they ought) having their infirmities thus helped by the Spirit, joyned, saying, *We beseech thee to hear us, Good Lord, Rom. viii. 26.* And not only the Western, but the Eastern Church also, have ever since retained this way of praying. This was the Form of the Christians Prayers in Tertullian's time, on the days of their Stations, *Wednesdays* and *Fridays*, by which he tells us they removed Drought. Thus in S. Cyprian's time they requested God for Deliverance from Enemies, for obtaining Rain, and for removing or moderating his Judgments. And S. Ambrose hath left a Form of Litany, which bears his Name, agreeing

ing in many things with this of ours. For when miraculous Gifts ceased, they began to write down divers of those Primitive Forms, which were the Original of our Modern Office: And about the Year 400, these Litanies began to be used in Procession, the People walking barefoot, and saying 'em with great Devotion; by which means *Constantinople* was delivered from an Earthquake in the time of the Emperor *Theodosius*; and *Mamertus*, Bishop of *Vienne*, did collect a Litany to be so used, by which his Country was delivered from dreadful Calamities, An. 460. And soon after, *Sidonius* Bishop of *Arverne*, upon the *Gothick* Invasion, made use of the same Office; and about the Year 500, the Council of *Orleans* enjoyned they should be used at one certain time of the Year, in this publick way of Procession. And in the next Century, *Gregory the Great* did, out of all the Litanies extant, compose that famous sevenfold Litany, by which *Rome* was delivered from a grievous Mortality, which hath been a Pattern to all Western Churches ever since; and ours comes nearer to it than that in the present *Roman Missal*, wherein later Popes had put in the Invocation of Saints, which our Reformers have justly expunged. But by the way we may note, that the use of Litanies, in Procession about the Fields, came up but in the time of *Theodosius* in the East, and in the days of *Mammertus* in *Vienne*, and *Honoratus* of *Marfels*, viz. An. 460, in the West, and it was later Councils which did enjoyn the use of it in *Rogation-Week* (b); but the Forms of earnest Supplications were far more Ancient and truly Primitive. As for our own Litany, it is now enjoyned on *Wednes-*

(b) Concil. Tolet. 5. can. 1. An. 634. Conc. Clovesho. can. 16. An. 747. Concil. Mogunt. can. 33. An. 813.

days and *Fridays*, the two ancient Fasting days of the Christians, in which they had of old more solemn Prayers (c): and on *Sun-*

(c) Clem. Alex. Strom.

7. Epiphan. Tertull. &c.

days, when there is the fullest Assembly. And no Church in the World hath so compleat a

Form as the curious and comprehensive method of it will declare, for it is introduced with an Invocation of the Blessed Trinity, severally and conjunctly [in the four first *Verses* :] Then it contains, First, Deprecations ; 1. For Forbearance, [*vers.* 5.] 2ly, For Deliverance from all Evil, Spiritual, Temporal, and Eternal, [*vers.* 6, 7, 8, 9, 10.] noting also the means by which, [*vers.* 11, 12.] and the special time when we would be delivered, [*vers.* 13.] Secondly, It contains Intercessions ; 1st, For others, viz. for the whole Church, [*vers.* 14.] For this Church, and in it the King and his Family, [*vers.* 15, 16, 17, 18.] The Clergy, [*vers.* 19.] the Nobility and Magistrates, [*vers.* 20, 21.] and the People, [*vers.* 22.] For all Estates of Men we beg Peace, [*vers.* 23.] and Grace, [*vers.* 24, 25, 26, 27.] and especially we pray for the comfort of the afflicted, [*vers.* 28, 29, 30, 31.] and the forgiveness of our enemies, [*vers.* 32.] 2ly, We pray for our selves, that we may have Plenty, [*vers.* 33.] and Grace to amend, [*vers.* 34.] Thirdly, It contains Supplications, 1. To press the former Petitions in Addresses to the Son of God, and the whole Trinity. 2. To prevent or remove evil, in the Lord's Prayer : The Prayer against Persecution, and the alternate Requests. 3ly, To sanctifie evil not removed, in the last Collect, concluding as the Morning Office doth, with which it is generally used.

Partition I.

Of the LITANY.

Sect. I.

Of the Invocation.

§. 1. **W**E have a Divine Command to use Litanies in time of Trouble ; for the Scripture saith, *Is any afflicted, let him pray, James v. 13.* The Person we pray to is God, whose Order is, *Call upon me in the day of trouble, and I will deliver thee, Psal. ii. 15.* The thing we pray for is Mercy ; so *David* begins his great Penitential, *Have mercy on me, &c. Psal. li. 1.* and all the Litanies in the World begin with this solemn word, *Κύριε ἐλέησον. [Lord have mercy on us :]* So that this *Invocation* is the Sum of the whole Litany, being a particular Address for Mercy, first to each Person in the glorious Trinity, and then to them all together : And the Address is urged by two Motives, First, Because we are [*Miserable,*] and, Secondly, Because we are [*Sinners,*] upon both which grounds we extreamly need [*Mercy :*] Which being as well a Confession of Faith, as an Epitome of the whole Litany, every one is to repeat these four Verses intirely after the Minister.

§. 2.

§. 2. [**O God, the Father of Heaven, &c.**] As we acknowledge every Person by himself to be God and Lord, so we worship each Person apart, beginning with [**God the Father of Heaven,**] that is, our heavenly Father, whose Throne the Heaven is, and as he is our [**Father,**] he is gracious, as he is in [**Heaven,**] he is powerful, and can do whatever he pleases, *Psalm cxv. 3.* As for us, we confess our selves to be [**miserable Sinners,**] and so need both his Power to deliver us out of our troubles, and his Mercy to pardon us for all our sins : And whereas we repeat this Confession and Petition to every Person, we may meditate that we have some peculiar miseries which are proper to be relieved by the Providence of God the Father, and some special sins, most directly committed against his Person, which we must pray him to pardon. Our Miseries fit to be remembered to God the Father, are Sickness, Poverty, Injuries, as also all publick Calamities in Church or State, and all the Sufferings of our Neighbours and Friends ; with a due regard to all these, let us beg of God the Father to [**have mercy on us,**] to pity us under these Afflictions, and free us from them by his Providence : Yet, as an acknowledgment we suffer justly, we must also here remember what sins we have committed against this our heavenly Father, *viz.* our ingratitude for Mercy, presumption in Prosperity, discontent in Adversity, distrust of Providence, abuse of his Creatures, and defiling our Bodies and Souls, for all which we must beseech him to [**have mercy upon us,**] and pardon us ; and while the Minister is repeating it over, if we meditate on these miseries and sins, it will help us to say it with great devotion.

s. 3. [**God the Son, Redeemer, &c.**] The *Arians*, and divers other Hereticks, denied the Divinity of the Son, and so refused to worship him : but we, with the true Catholick Church, give the Son the same worship with the [**Father,**] *John. v. 23.* calling him not barely the Son of God, but [**God the Son,**] that is, we own him to be God equal with the Father, and make the same request to him for Mercy, giving him the Title of [**Redeemer of the World,**] *Hebr. ii. 9. 2 Corinth. v. 19.* Not the Redeemer of one Sect, or sort of Men, as some Parties proudly pretend, but the Redeemer of all Mankind, and therefore of Us, tho' we confess our selves to be miserable Sinners ; we are miserable by the guilt of Sin, which hath made us Slaves of Satan, Enemies to God, and Heirs of Hell, liable to Death and Judgment, and the Wrath of God ; but [**our Redeemer,**] by the Merits of his Death, can remove all these miseries. 'Tis true, we have not deserved this favour, because we have not repented at his Call, believed in his Promises, nor given heed to the Precepts of his Gospel ; we have been unthankful for his Death, unmindful of his Example, and careless of these Souls which he bought so dear ; but he can pardon all this : O then let us earnestly beg of him to [**have mercy upon us miserable Sinners,**] and surely he that loved us so well to redeem us, will both remove our miseries, and forgive us all these sins.

s. 4. [**God the Holy Ghost, proceeding, &c.**] Many of the old Hereticks, and especially *Macedonius*, denied the Divinity of the [**Holy Ghost**] also, but we, with the Catholick Church, own him to be very [**God,**] and after *St. Paul's* example, do
pray

pray to him as God, 1 *Thessal.* iii. 12, 13. declaring that he [**proceedeth**] (not from the Father by the Son, as the Greeks hold, but) [**from the Father and the Son,**] *John* xv. 26. Wherefore, as he is of the same nature with the Father and the Son, we make the same Petition to him for [**Mercy,**] calling to mind that we are [**miserable,**] by the ignorance of our Minds, the perverseness of our Wills, the disorder of our Affections and Passions; we want many Graces, and those we have are weak, and we are easily tempted to offend, and hardly brought to repentance, but as he is our Sanctifier, he can remove all these Spiritual Miseries; and whereas we have divers Sins more peculiarly committed against this good Spirit, we do confess them with shame and sorrow, lamenting that we have stifled his good motions, and grieved this blessed Spirit; that we have not profited by those Ordinances, which are the means he uses to convert, confirm and comfort us, and have cherished evil thoughts, and pursued our wicked purposes in despite of the Methods used to purifie us; yet if we truly repent hereof, he will forgive us; therefore let us penitently and devoutly beseech him, to [**have mercy**] upon us, both as we are [**Miserable**] and as we are [**Sinners.**]

§ 4. [**O Holy, Blessed and Glorious Trinity, &c.**] We have owned the Trinity of Persons, and now we confess, as Scripture teacheth us, that these three are one God, 1 *John* v. 7. and so we worship the whole Trinity together, [**as three Persons and one God,**] repeating the same great and necessary request for Mercy from the Father, Son and Holy Ghost, to be shewed upon us [**Miserable Sinners;**

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ners;] and if we omitted any sins or miseries in the foregoing Catalogue, we may now remember them, and press them with an Importunity suitable to our great need of Mercy.

Sect. II.

Of the Deprecations.

§. I. **H**AVING opened the way by the preceding Invocation, we now begin to ask; and because deliverance from evil is the first step to felicity, and the proper business of Litany, we begin with these Deprecations, or, as *S. Paul* calls them, *Supplications*, *1 Tim. ii. 1.* which he reckons as the first kind of Prayers, made for removing of Evil: And both the Eastern and Western Church do thus begin their Litanies, and both theirs and ours are a Paraphrase upon that piece of the Lord's Prayer, *Deliver us from evil*; and whether we respect the evil of Sin, or the evil of Punishment, it is never unseasonable for us, Miserable Sinners, to pray to our [*Good Lord to deliver us*:] Wherefore our Church (after a Petition for Forbearance) doth here, in a curious Method, reckon up all the kinds of Evil in the World, as well those of Sin, with the causes, effect, and kinds of them in the Heart and in the Life, in the sixth, seventh and eighth Petitions, as those of Punishment Temporal and Spiritual, in the ninth and tenth Petitions, from all which we pray to be delivered; Adding the

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means by which we desire to be delivered, viz. by all that Jesus did and suffered for us, in the eleventh and twelfth Petitions; and the peculiar times when we would be delivered, in our Life, in Death, and at the last Judgment, in the thirteenth Petition: of which we will now treat more particularly.

§. 2. [Remember not, Lord, our Offences, &c.] Our requests ought to ascend by degrees, and therefore before we ask a perfect Deliverance, we beg for the Mercy of forbearance. We confess *we have sinned with our Fathers*, *Psal. cvi. 6.* and because God may justly punish us, not only for our own Sins, but for theirs also; especially when we make them ours by imitation, as the Jews did of old, on whom God often visited the Sins of their Fathers, *Exod. xx. 5.* therefore we pray with them, *Psal. lxxix. 8.* *O remember not against us the*

(d) Ita Augustin. R.D. Kimhi, and Dr. Hammond in Loc.

Sins of those that were before us
(d): When God punishes Sins, he is said to remember them, and we know there is a vast heap of our own and our Fathers Sins

yet unrevenge, all which if God should so remember as to [take vengeance] on us for them, we were most miserable; so that we had need pray earnestly to avert this black cloud of Judgments from us, and beseech him [to spare us,] which words were endited by God himself, who taught the Jews to say, [Spare thy People, O Lord,] *Joel ii. 17.* and ordered the Priests, with tears, to repeat these words between the Porch and the Altar, in which place we read the Litany (in Cathedrals especially) ever since; and surely he that bid us ask

to

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to be spared, intended to grant it; which we justly hope for, First, Because he that we ask it of, is a [good] and gracious [Lord,] and we are [his People,] not only as he created us, but as [he redeemed us,] our Pardon is dearly purchased by his own Sons Blood, he spared not him, but did inflict our deserved punishment on him, and therefore we hope he will [spare us] for his sake: Yet if we cannot obtain to be wholly spared, then we beg his correction may be short and soon removed, [and that he will not be angry with us for ever,] *Psal. lxxix. 5. Isai. lxiv. 9.* Or if we must be chastised a little in this World, however that we, his redeemed ones, may not fall under his eternal Anger, for that is of all other the most dreadful. To which all the Congregation answers, with most passionate entreaties, [Spare us good Lord:] and so make it their own request, and declare they need and desire this pity and forbearance.

§. 3. [From all evil and mischief, &c.] The sum of all these Deprecations being, Deliverance from the Evils of Sin and Punishment, this Petition begins with two general words that comprehend both, for [evil and mischief] signifie Wickedness and Misery (e); and as the first, viz. Sin, is caused by the [crafts and assaults of the Devil,] so the second, viz.

(e) 'And idios non-
 elus is supposit.
 versio Petal.

Misery is brought upon us by the just [wrath of God] here, and compleated by [everlasting damnation] hereafter. The first and greatest, yea the only real evil, is Sin, which is the sole cause of all the [mischiefs] that do befall us, that therefore only deserves the name of [Evil,] and ought to

be set in the first place ; for if we be delivered from that, no mischief would happen to us : and though our folly is such, that we pray against affliction rather than sin, *Job xxxvi. 21.* yet the Church teaches us that we begin at the wrong end, and should first pray to be delivered from Evil, and then from Mischief. And since wickedness is the Gate to let in all Miseries upon us, we are taught to consider what is the occasion of drawing us into it, *viz.* [the crafts and assaults of the Devil ;] he tempts sometimes by fraud, sometimes by force ; he entices us by guilded baits of Pleasure into some Sins, and drives us by the fears of Suffering into others ; and alas ! he is too cunning and too mighty for us, he can deceive us, and terrifie us very easily ; but our all-wise and almighty God can secure us against his craft and his power too : To Him therefore we pray for deliverance, especially because if we be deluded by the crafts, or conquered by the assaults of the Devil, so as to commit Sin, we shall fall under [God's wrath,] and be punished with Losses, Crosses, Sicknes, and temporal Death here, and without repentance meet with [everlasting damnation] hereafter, a state in which there is no ease, of which there is no end, and for which there is no remedy : Let us but review the danger we are in of Sinning, and the black and dire retinue that follow it, and no doubt we shall heartily say, From Sin, and the punishment of it, from the causes leading to it, and the consequences following on it, [Good Lord deliver us.]

§. 4. [From all blindness of Heart, from Pride, &c.] After we have Prayed against Sin and Misery in general, we descend regularly to the particu-

particulars, and first we reckon up divers kinds of the most notorious Sins, beginning with the Heart where all Sin begins, *Matt. xv. 19.* and there we recount, First, The Sins concerning our selves; Secondly, Those concerning our Neighbours, placing in the Front that Sin which is the cause of all the rest, *viz. [Blindness of Heart,]* for this lets in Pride, Vain-glory and Hypocrisie, *Prov. xiv. 3.* and all the Sins of Malice and Uncharitableness, *1 John ii. 11.* 'Tis sad, for want of bodily eyes, not to be able to distinguish white from black, but far more sad, for want of the eyes of our Mind, not to discern between good and evil, *Isai. v. 20.* such Men see no evil in Sin, no beauty in Holiness; what Sin may they not commit? What danger are they like to escape, whose very light is darkness? This was the original of all the *Jews* wickedness, *Rom. xi. 25.* the cause of the *Gentiles* Impieties, *Ephes. iv. 18.* and is the Devils first advantage for our ruine; Wherefore from blindness of Heart [**Good Lord deliver us.**] 2ly, [**Pride**] succeeds, which the Wise Man calls *the beginning of Sin*, *Ecclus. x. 13.* it was first committed by *Lucifer*, and first learned by Man, the one losing Heaven, the other Paradise thereby: and it is a very foolish, ungrateful, and mischievous Sin; foolish in us who have much to be ashamed at, even all that Evil which is our own; nothing to be proud of, because all that is good in us is from God; and it is base ingratitude to him, if we arrogate to our selves the praise of his free Gifts; and alas! 'tis mischievous to our selves, because it hardens us against reproof, and hinders our amendment, and makes our damnation almost unavoidable; and to others, whom it is apt to injure, despise and quarrel with upon all occasions; wherefore from

Pride also [**Good Lord deliver us.**] 3ly, [**Vain-glory**] is the constant Companion of Pride, and the Disease of them that only seek the praise of Men, whose judgments are weak, rash and unconstant, and many times their thoughts differ from their words, and what we call Praise is designing Flattery. To be approved by God and good Men is solid Glory, and not to be got but by really being good; but to hunt after promiscuous Praise rather than to strive to deserve it, is a [**vain glory**] indeed, for it may make us proud, but doth not make us better; nay, it keeps us from growing better by falsely persuading us we are so already; and what will it signifie at last, for foolish unconstant flattering Men to commend us, when good Men discover us here, and God condemns us hereafter? Wherefore from this ridiculous and dangerous Sin also, [**Good Lord deliver us.**] 4ly, [**Hypocrisie**] closeth this order of Sins, and is the means used by Pride to attain Vain-glory: and it is a design to mock God and deceive the World, by resolving to be evil, yet desiring to be thought good; it requires a great deal of wit and industry to carry on the plot, yet it is seldom long undiscovered, because such Men do violence to their nature, by the very semblances of piety, and their works betray the cheat of their words, for they are not the same when you see them, as when you hear them, in the Cloister as in the Church; none are more odious and ridiculous to Men when they are detected, nor more abominable to God always, because he always sees their Heart, and takes it as an affront to his Omniscience, that they dare pretend to be what they are not before his all-seeing Eyes, and therefore none more hated by him here, nor more sad-

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Job

ly punished by him hereafter, for the very Aleoran faith, The lowest and hottest region of Hell is reserved for Hypocrites; wherefore from Hypocrisie also [**Good Lord deliver us.**] 5ly, [**Envy**] is first of the next rank of Sins against our Neighbour, belonging to the heart, because it is the root of Hatred, Malice, and all Uncharitableness; it grieves at other Mens Prosperity, and rejoyces in their Misery, being directly contrary to the Nature of God, and a perfect imitation of the temper of the Devil; a Sin that disquiets the Mind, and consumes the Bodies of such as are possessed with it, making a Man uneasy as long as there is any one happier than himself, and restless to bring all good and brave Men down to his own level, designing Mischiefs with pleasure, and doing Villanies without remorse; ungrateful to God for what he receives, and blaspheming his very Goodness to others; so that an Envious Man is an Enemy to God, a Plague to himself, and Mischief to Mankind, and only fit company for damned Spirits; from [**Envy**] therefore [**Good Lord deliver us.**] 6ly, [**Hatred**] naturally springs from Envy, and that which doth so, is implacable, 1 Sam. xviii. 8. Anger is a sudden aversion, and excusable as rash and soon over, but Hatred is a constant and settled aversion of our Mind, from our Brethren and Companions in the same Faith and hope of Heaven, and God knows it makes divisions in Kingdoms, Churches and Families, and fills the World with Lying and Evil speaking, and is so directly against the nature of the God of Love, and the Gospel of Peace, that such a Man cannot hope God will hear his Prayers, *Matt. 7. 23.* nor admit him into his Kingdom hereafter, *John iv. 20.* on which account we had need

pray, from hatred also [**Good Lord deliver us.**] 7ly, [**Malice**] is a Branch of the same Root, being a continued hatred with purposes of Revenge; and because the malicious are ready and resolved to do any wickedness, therefore it is called in Greek and Latine by Names signifying *Wickedness*; it is crafty as the Fox, and cruel as the Tyger, ever designing or executing mischief, and the Man who harbours it, is forsaken by the Spirit, acted by the Devil, and under impossibilities of being pardoned by God, because he will not forgive his Brother, so that the just Vengeance of Heaven is secretly contriving his, while he is unjustly pursuing his Neighbours ruine; from this Sin also therefore [**Good Lord deliver us.**] Lastly, [**All Uncharitableness**] brings up the rear of these Sins, because they all are entertained in Souls void of Charity, only the former are all bent to do evil, and this resolves to do no good; which, in case our Neighbour be in great need, may be also a doing evil; we were made for mutual help of one another, and all we have is given us on that condition: and the example of God, his Precepts and Promises, as well as the uncertainty of our own condition, oblige us to be kind to others, so that the uncharitable Man sins against the Laws of his Creation, and the Rules of his Religion, and cannot hope for that Charity which he hourly needs at God's hands; wherefore from all uncharitableness [**Good Lord deliver us,**] from committing any of these Sins our selves, or suffering by our own, or others practice of them, we pray that our Good Lord would deliver us.

§. 5. [**From Fornication, and all other deadly Sin, &c.**] From the Heart Sin spreads further into the Life and Actions, and thither our Litany now pursues

pursues it, beginning with one of the most filthy, yet in this lewd Age the boldest Sin, viz. [**Fornication,**] which *S. Paul* reckons first among the Works of the Flesh, *Galat. v. 19.* and it is not to be restrained to the defiling of single Persons, but comprehends all acts of Uncleanness, *Acts xv. 29.* And indeed these Sins are shameful in their own nature, punished by the Laws of God and Man, they defile both Soul and Body, and have no excuse, because we are allowed two remedies for them, Mortification or Marriage: No Sin more early or easily steals on unwary Youth, none is more hard to be shaken off, when once it hath got root; if it be at first check'd, it is easily conquered, but when once we give way to it, it grows insatiable, and makes Men sacrifice their Time, their Estates, their good Name, and their very Health and Life to it: It destroys many Families, and dissolves the Bonds of Matrimony, which tye the World together; it besots the Wits, decays the Strength, and takes away the Courage of the bravest Men, and makes the other Sex loathsome, infamous and contemptible; the pleasure is mean, short and unsatisfying, bringing down a Man to the level of a Beast, but the guilt, the shame, the diseases, and the stain, remain till death, and make the very Memory of such Persons hated and despised: And yet besides all this, it is generally most severely punished by God, upon private Persons, yea, upon whole Nations, and infinite are the examples of particular Sinners, yea, of whole Families and Kingdoms, destroyed by it; and after all, there is a dreadful threatening of eternal pains for this momentary pleasure; wherefore from all sorts of filthy lust [**Good Lord deliver us :**] This is one deadly Sin, but there

there are many more which are notorious and usually damnable in the event, from this therefore **[and all other deadly Sin]** we pray to be delivered. We do not hold with the Papists, that any Sin is Venial in its own Nature, but yet with *S. John* we affirm as to the event, *There is a Sin unto death, and there is a Sin not unto death*, *1 John* v. 16, 17. And it is from all those open and grievous Sins of presumption, which keep Men from Repentance, and usually end in Damnation, which we pray to be delivered, under the name of **[deadly Sins]**, of which we have a Catalogue, *1 Cor.* vi. 9, 10. viz. *Fornication, Idolatry, abominable Lust, Stealing, Covetousness, Drunkenness, Railing and Extortion*; the actors of which, he saith, *shall not inherit the Kingdom of God*. These Crimes are hainous, and the very highway to Damnation, wherefore **[good Lord deliver us from them:]** As also from **[all the Deceits of the World, the flesh and the Devil]**, which comprehend all other kinds of Sin. Now all Sin is in it self a *Deceit*, *Prov.* xi. 18. managed by those three enemies which we renounced in Baptism, **[the World]** propounds evil objects, the **[flesh]** meets them with evil desires, and by both the **[Devil deceives]** us: The World cheats us with its Poms and Vanities, with Business, Company, and Wealth: The Flesh deludes us with the Lusts of eating and drinking to excess, of sinful pleasures and recreations: The Devils deceive us by representing Sin delightful, and and Virtue difficult; but we pray to God to open our eyes to see these deceits, and from them all we beg of our **[good Lord to deliver us.]**

§ 6. [From Lightning and Tempest, from Plague, &c.] We have hitherto prayed against Sin the cause, and now we may hope to prevail for the removal of the effects, viz. Judgments, which are many and very terrible; 1. In the Air above us there may be dreadful [Lightnings] and Thunder, which the *Gentiles* called the *Voice of God*, *John* xii. 29. and this may burn our Goods and Houses, or destroy our Persons, if God direct them against us, *Wisd.* v. 21. The *Archeistical Caligula* was wont to run to hide his Head whenever it thundred; but we know there is no defence like humble Prayers, by which *Moses* and *Samuel* did remove these Terrors, and therefore we pray to God [to deliver us.] 2. To these we add Storms and [Tempest,] when Rain, Hail or Snow comes, with fierce and raging Winds, which often make great destruction by Sea and Land, and no human Wit or Power can make any defence against the sad effects, but only God, who makes the Storm a Calm, *Psal.* cvii. 29. to him therefore we pray [to deliver us] from this evil also. 3. The same Air may be infected with [Plague and Pestilence,] so that with the breath we take in to sustain our lives, we may suck in that poyson which will bring death; and there is no defence against this dreadful Infection but only God's Mercy, nothing can prevent, or remove it, nothing save us or our Friends from it, but Prayer, *Psal.* cvi. 30. wherefore we take this Method, and pray the [Good Lord to deliver us.] 4. [Famine] is another sore Judgment when the Earth beneath us doth not yield its Fruit, to the impoverishing and destruction of many thousands, yet this *Elijah* removed also, 1 *Kings* xviii. 42. by devout Prayer to him that makes the Earth to yield its

its fruit, and when we consider the Miseries which accompany this terrible Calamity, we also earnestly pray to him [to deliver us.]. [Battel and Murder] are also God's Judgments, tho' not immediately inflicted as the former, but by the hands of wicked and cruel Men; and *David* chose to suffer the other, rather than this great Evil; for who can reckon the miseries that attend on cruel Wars, which are now managed with as much barbarous rigour among Christians, as of old among the Heathen? wherefore with *Jehosaphat* we apply our selves to the God of Peace, 2 Chron. xx. 6. and desire him from War, and the Murders and Desolations that attend it, to [deliver us.] 6. [Sudden death] is a Personal and particular Judgment, but a very great one; that is, for a Man to die either untimely, *Job* xv. 32. which Scripture calls *dying before ones day*, that is, before the term which Nature allots: Or it is to die a violent death by drowning, burning, stabbing, &c. which the *Romans* called *not dying ones own death*: Or else it signifies the dying in a moment of time, without warning or apparent cause: And surely all these kinds of death are to be prayed against, 1. Because they leave our Relations without comfort. 2. They leave our worldly concerns unsettled. 3. They deprive us of the necessary preparative Ordinances for death. And, 4. They give us no time to fit our Souls for our great Accompt. And tho' God sometimes takes away very good Men thus, and so we must not censure; yet whoever considers his own unfitness to die, will easily fear, that sudden may be unprepared death to him (f); and therefore prudence, as well as humility, will teach

(f) *A subitanea & improvisa morte, libera nos. Missal. sec. ul. Sar.*

teach him to pray, That from this which may prove so great an evil, the **[Good Lord will deliver him.]**

6. 7. **[From all Sedition, privy Conspiracy, &c.]** The former evils were levelled against our own Persons and Estate, but these aim at the ruin of the Kingdom and the Church. Sedition and privy Conspiracy endeavour to subvert the Government; false Doctrine and Heresie attempt to destroy Religion: To which (on occasion of our late accursed Civil War) since His Majesties happy Restauration, was added, **[From Rebellion—and Schism:]** And good reason was there so to do, since that Rebellion and Schism did murder one of our best Kings, and thousands of his Loyal Subjects, and also pull the Church to pieces: We have seen the sad effects, and therefore we pray against the Causes: First, As to the State, **[From all Sedition, privy Conspiracy and Rebellion:]** 1. **[Sedition]** is when discontented and designing Men ingratiate with the People, and alienate them from their Governours, by pretences of Tyranny, by aggravating Grievances, complaining of evil Counsellors, and suggesting fears and jealousies of Designs against their Liberties and Religion; which is the way to unsettle them, and take away their Loyalty and Love to their Prince, and then they are apt to mutiny, and ready to serve the wicked ends of these evil Men: which Sin, tho' it be guilded with the Mask of Religion, and the Managers of it boast themselves the Patrons of the Peoples Liberty, yet Scripture condemns it, *Prov. xxiv. 21.* and threatens ruin to the Seducers and Seduced both: The *Roman* Laws made it Capital, and the Church Canons

Canons degraded the Clergy that were guilty of it, yea, our own Laws make it Treason, because it disturbs the Government, hinders Trade, tends to subvert the Peace of the Nation, and to put the People upon one of the two following Mischiefs, *viz.* 2. [**Privy Conspiracy**], and secret Plots against the Life of the King, (if the Party be but feeble,) which Plots are cunningly devised and secured by Oaths of Secrecy, designing to involve us all in blood and ruin in one moment, as the late Popish Plot had done, if God had not very wonderfully prevented it: Or else Sedition, if it can draw in many, ends in, 3. [**Rebellion**] and open Resistance of the King by force of Arms; a Sin, tho' forbid by Jesus, *Matt. xxii. 21.* and declared to be damnable by S. Paul, *Rom. xiii. 2.* tho' detested by the Primitive Christians in their greatest Oppression and Persecution, and tho' it brings the most bloody War into the Bowels of our Native Country, yet we have seen a Race of infamous Hypocrites begin, and carry it on under pretence of Religion and Conscience; and if the fresh remembrance of the blessed King's Murder, and of all the Blood, Rapine, and Sacrilege they brought upon us, did not secure this Nation against being twice cheated with the same Trick, their followers could wish to act it over again; but I hope God will prevent them, and all others, from executing such wicked intentions, while we pray [**From all Sedition, privy Conspiracy, and Rebellion, Good Lord deliver us.**] Secondly, There are three other Plagues to the Church, springing from the same root, *Galat. v. 20.* and tending to the same ends, a *Jerobabam* and *Judas* of *Galilee* witness, *1 Kings xii. 27.* *Acts v. 37.* which we also pray against;

I. [**False**

1. [**false Doctrine,**] used by Papists and by Sectaries both, with intent to prepare their deluded Profelytes for Sedition, privy Conspiracy and Rebellion; indeed all false Doctrine, tho' speculative, is apt to make Men giddy, and stir up strife, but if the Doctrines be practical, then they are fatal and contagious, and we had need pray earnestly to God to deliver us from them. 2. [**Heretic**] is one sort of false Doctrine, contradicting the Articles of Faith, and maintained with obstinacy; it cuts Men off from the Communion of the Church, and brings them into peril of Damnation, 2 Peter ii. 1. it divides the Church, exposes Religion to the contempt of Atheists, and embroils the Nation where it spreads, so that Heathen Persecutors never used more Cruelty than the *Arians* and *Donatists* of old, and the *German Anabaptists* of late did against the true *Christians*: And when the Devil could not stop the growth of the Gospel by Persecution, he did it by this Engine of Heresie, which made the old Christian Emperors, as well as our Kings, make Laws to suppress it, the only difference being, that their Laws were executed, and ours are not, which makes them so bold and dangerous in our times; but this is a good reason why we should be more earnest in our Prayers with God [**to deliver us**] from the mischiefs thereof. 3. [**Schism**] is another of these Evils, when the Opinion is not in matter of Faith, but of Worship or Discipline, and the parties refuse to pray, hear God's Worship, or receive the Sacraments with the Church, separating themselves into private Conventicles on this occasion: And though our Factions glory in it, as a sign of their purity, and being more spiritual, S. *Paul* makes it the mark of their being

being Carnal, 1 Cor. iii. 3. The Principles indeed are not so bad as in Heresie, yet the effects are as mischievous; for they create and nourish Discord, weaken the true Religion, and expose it to be despised by Atheists, and destroyed by Papists; they make the People proud and ungovernable, and are the forerunners of utter ruin; for which causes the old pious Emperours fined the Schismatics, and seized their Conventicles; and whether our Governours see fit to proceed that way or no, we will ever pray from [**Schism good Lord deliver us.**] Finally, We conclude with the last and worst of God's Judgments, when no other Punishments will reclaim Men, viz [**Hardness of Heart, and contempt of God's Word and Commandments.**] When God's Grace is rejected, and his Offers slighted, his Mercies abused, and his Word trampled on, then his Patience is tired out, and he withdraws his Grace, and gives up such Persons or People to a reprobate Sense, the usual Prologue to Destruction and Damnation, from which deplorable estate, and all the former evils, we pray [**Good Lord deliver us.**]

§. 8. [**By the Office of thy holy Incarnation.**] It is so great a Mercy to be delivered from all the former evils of Sins and Punishment, that we had need beg it by the most prevailing methods, and such is this which the Latines called *Obsecration*, when we urge the Party of whom we ask, by all that is dear to him; so S. Paul beseeches, by the Mercies of God, Rom. xii. 1. and Daniel intreats God by all his Goodness, Truth and Mercy, Dan. ix. 16, 19. and the Primitive Christians in their Litanies importune Jesus, *By his precious Blood*: So we

we do here commemorate all that our dear Redeemer did for us in his Life, at his Death, and after his Death, and by all the Love he shewed to us, by all the Torments he endured for us, by all the glorious things he intends toward us, we beseech him to deliver us from these evils : And this is that which ignorant malice hath censured, as I know not what kind of Conjuraton, when it is the most devout and moving Oratory in the World :

1. We remember [**His holy Incarnation and Nativity,**] how long he stooped, and how many difficulties he broke through to become our Saviour, and to make himself capable of feeling the miseries we endure, and by all the condescension, kindness and pity of these Acts we pray him to [**deliver us.**] 2ly, We remember [**his Circumcision and his Baptism,**] both Rites of Purification; and though he had need of neither, yet for our sakes he submitted to both, and by the bloody painfulness of the one, and the great humility shewed in the other, we who have been baptized with him, pray that he will [**deliver us.**] 3ly, We remember [**His fasting and Temptation,**] which he also was content to undergo, that he might sympathize with us in hunger and thirst, and in all our natural necessities, as also in all the trouble we have in resisting temptation to sin and wickedness, so that he feels our miseries, and knows our danger of falling into Sin, and by his infinite pity and goodness in doing all this for us, we beseech him most importunately, and say, [**Good Lord deliver us.**]

4. 9. [**By thine Agony and Bloody Sweat.**]

We proceed now to that which Jesus endured for

us at his Death, beseeching him to pity and deliver us, 1. [**By his Agony and bloody Sweat,**] the first Scene of his dolorous Passion; for while he was making his last Litany, *Luke xxii. 24.* the dreadful apprehensions of his approaching Sufferings not only caused a violent Sweat, with great drops like drops of Blood, to issue from him, but through the extremity of his anguish, Blood mingled with that Sweat, fell from his holy Face, so that he knows what it is to be in fear and terror, as we now are, and by the trouble he then felt, we beseech him to [**deliver us.**] 2ly, [**By his Cross and Passion.**] The Cross is here put (nor for the Wood which Papists superstitiously adore, but) for the Torments he suffered thereon, *Hebr. xii. 2.* and his *Cross* comprehends the pains of his Body, his *Passion* the anguish of his Mind; so that we intreat him by the renting of the Nails, and piercing of the Spear, by the torture and the languishing of that bloody Death, by the grief and horror that then seized his fainting Soul; by all this we beseech him to [**deliver us,**] which is as if a Child should beg of his dear Mother, by all the throws and torture she endured in her travail of him; and the argument with Jesus is more effectual. 3ly, [**By his precious Death and Burial.**] Death is the Wages of Sin, and the King of Terrors; but he who had no Sin submitted to it, and lay three days under the Power of it; the merit of which was so great, and the price of it so infinitely valuable, that God accepted it as our Ransom from Death and Damnation; and can we now doubt of his Love who laid down his Life for us? Shall his death avail nothing? Must we die also? Let us with Faith and Love beseech him by this lowest and last step of his Sufferings to [**deliver us.**]

us.] 4ly. [By his glorious Resurrection and Ascension.] His Passion declared his Love, and his Exaltation manifests his Power, and both of them shew that Jesus is willing and able to deliver us; he broke the Chains of Death, and opened the Gates of the Grave, and unless our miseries are stronger, he can deliver us. He is now returned to his own Glory, and there intercedes for us, so that we need not doubt, if we cry to him in our distress, but he will graciously [Deliver us.] 5ly, [By the coming of the Holy Ghost.] Since Jesus could not ever stay with us, he promised before he went to Heaven to send his Spirit to be the Guide and Comforter of his Church while the World endured; and the fulfilling that Promise declared his care of us, his interest in Heaven, and his never-failing Truth; wherefore by this wonderful Mercy also we beseech him [to deliver us.] These Arguments devoutly urged have always a mighty force in them; but on the chief Festivals of the Church we should pause, and especially press the proper Motive of that time, His Incarnation and Nativity at *Christmas*, &c. His Circumcision on *New-Years-Day*, His Baptism on the *Epiphany*, His Fasting and Temptation in *Lent*, His Agonies, Cross and Passion, Death and Burial on *Good-Friday*, His Resurrection on *Easter-day*, His Ascension on *Holy Thursday*, And his giving the Holy Ghost upon *Whitsunday*: And the Solemnity of these Seasons will help us more effectually to commemorate these Mercies, and by them to beg more earnestly for Deliverance.

§. 10. [**In all time of our tribulation, &c.**] We have always some Evils nigh us, or upon us, and therefore it is seasonable at all times to say, [**Good Lord deliver us:**] Yet there are some times in which we are in greater need than others; the old Litanies of the East and West put in *Death* and *Judgment*, as these special times; but We have added the time of our Adversity and Prosperity, between which our whole Life is divided, to comprehend the time of our Living here: [**In all time of our Tribulation,**] for this is the biggest part of our Lives; we have many sorts of Affliction, and are then tempted to impatience, murmuring and despair, to which we should yield without the support of God's Grace, and therefore we pray (not from the time of Tribulation, for that were presumptuous to ask, but) in that sad condition God will please to comfort and strengthen us while it continues, and also in his due time to [**deliver us**] out of it. 2ly, [**In all time of our wealth,**] that is, of our Welfare and Prosperity, 1 Cor. x. 24. for though this seem pleasant, it is dangerous, and hath been a snare to many Persons, who have paid their Souls for the price of their prosperous condition, and unless it be sanctified, it increaseth our Pride, enflames our Lusts, multiplies our Sins, and makes us neglect God, forget Heaven, and grow careless of our Souls, and therefore we had need pray that we may be humble, thankful, sober and wise in our good fortune; and that we may not be ruined by it, we beseech our good Lord to [**deliver us**] from all the Charms and Snares of it. 3ly, [**In the hour of death.**] Whether we spend our days in trouble or prosperity, they must end in Death, and when that comes, *Satan* is active, and we unable

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able to resist him, he makes his last attempt upon us, and if we come off Conquerors then, he can never hurt us more: The pains are grievous, the fears (if we have our senses) many, and if not, (however) the danger is great of our falling into Despair, Impatience, or Apostasie; yet from this hour no Man may be delivered, only we pray that in it our good Lord will [deliber us:] It will be too late to cry then, if we have not made our peace before; so that we remember that hour now, and prepare for it, by begging of God to deliver us then. 4ly, [In the day of Judgment.] This follows Death, *Hebr. ix. 27.* and no Man can be delivered from it, but those who fear God and repent shall be acquitted in it; and considering the Terrors of the dissolving World, the Majesty of our All-seeing Judge, the Malice of our Infernal Accusers, and the Multitude of our Sins, who is there but had need to beg all his Life long, that he may find Mercy in that Day, in which if God please to deliver us, we can never be condemned more, but shall be most happy to all Eternity? Then therefore, and then especially, we pray that the [good Lord] will [deliber us, Amen.]

Sect. III.

Of the Intercession.

S. I. **T**His part of our Litany is Instituted by God, who commands us to make Intercessions for all

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all

all Men, 1 Tim. ii. 1. and drawn up the best and most Primitive Forms, being used first in those Ages wherein the Christians Charity was so large as to desire Blessings for all sorts of Men; a fordid or an evil Man in his fear may pray for his own Deliverance, but he must have a charitable Soul who can with equal Devotion pray for others, as for his own self: And he who would so pray, cannot have a more methodical or comprehensive Form than these Intercessions, which reckon up every degree of Men in their due place, and leave out none that we would wish to pray for: Beginning first with the whole Church, *Petition* 14th, And then respecting this Church, praying herein for the King, that he may be Orthodox, Pious and Prosperous, *Petit.* 15, 16, 17. As also for his Family, *Pet.* 18. For all Orders of the Clergy, *Pet.* 19. For all degrees of the Nobility, *Pet.* 20. For all kinds of Magistrates, *Pet.* 21. And for all the Subjects of this Realm, *Pet.* 22. Thirdly, It comprehends all Men in any Church, and teaches us to pray for their mutual Peace, *Pet.* 23. For the Piety of those of the right Faith, *Pet.* 24, 25. For the Conversion of those who are deceived, *Pet.* 26. And for the Confirmation of the weak, *Pet.* 27. As also for all the afflicted in general, *Pet.* 28. And especially for such whose afflictions hinder them from coming to Church, *Pet.* 29. Yea, it teacheth us to pray for all Men, *Pet.* 30. Especially for our Enemies, *Pet.* 31. Fourthly, We beg for our selves Temporal Plenty, *Pet.* 32. And Spiritual Grace for our Repentance, Pardon and Reformation, *Pet.* 33. And this is the Method and curious Order of these Intercessions.

§. 2. [**We Sinners do beseech thee to hear us, O Lord God, and that it may please thee to rule, &c.**] This Preface is the same with the Liturgies of the Greek and Latine Church, and lest it should seem to be presumption for us to ask for others, who are unworthy to ask for our selves, we do confess we are [**Sinners,**] and tho' he heareth not obstinate and impenitent Sinners, *John ix. 31.* yet such as are penitent, and acknowledge their faults, he doth hear, or else he must reject the Prayers of the best Men, because all have sinned. Trusting in his Mercy therefore, tho' we be Sinners, we humbly [**beseech him to hear us**] while we pray for others: And first, according to the Primitive Pattern, we pray for [**the Holy Church Universal,**] in which all particular Churches are contained; we know it is dispersed and distressed with Heresie, Persecution and Schism, and tho' Christ have promised never to let it fail totally and finally, (*Matth. xvi. 18, Chap. xxviii. ult.*) yet his Promise doth not supersede, but encourage our Prayers, and therefore we beseech the great Lord, Governour and Head of this Body the Church, who loves it, and bought it with his precious Blood, [**to rule and govern it in the right way,**] to keep it from deserting the Faith, or corrupting the Worship of God, from teaching Heresie, and conniving at Schism; and if the Church be guided in the right way, all the true Members of it shall be safe; and therefore every one of us, who claim this Privilege, must very humbly and earnestly, in our own words, answer and say, [**we beseech thee to hear us good Lord;**] we pray to a good Lord, and if he hear us, our request shall be granted; therefore after every single Petition, let the People pause a while,

and reflecting on the Matter of every request, let them with a great devotion say here and elsewhere, **[We beseech thee to, &c.]**

§. 3. **[That it may please thee to keep and strengthen, &c.]** The Light of Nature taught the *Gentiles* to require their Priests to pray for their Kings; so that *Pliny* begs of *Trajan* the Emperor an Office among the Priests, *that he might publicly pray for him in right of his Priesthood, whom he had hitherto prayed for only with a Private Devotion*

(a) *Plin. ad Trajan. lib. 10. Epist. 8.*

(a) And Scripture enjoyns Christians to *make Intercessions for Kings*, 1 Tim. ii. 1, 2. Whereupon this was ever one part of the Primitive Litanies, to pray for the Conversion of their Princes, if so be they were Heathen, and for their Confirmation when they were Christians; and since we have that comfort that our King is of the right Faith, and doth truly worship God, Our first request for him is, that God will **[keep and strengthen]** him in the True Religion, and that he may adorn the best of Religions with **[righteousness and holiness of Life,]** without which no Worship is acceptable to God, *Eccles. xxxv. 1, 2, 3.* He is the Supreme Governour of the Church in his Dominions, and therefore his being Orthodox in Faith, and a true Worshiper of God, is the greatest security upon Earth to the true Religion, to which a good King is a Nursing Father: He also is set in the highest place, and therefore his living a righteous and holy Life hath influence upon very many, and gives so much Credit and Authority to Virtue, that it inclineth all, either to embrace it, or at least to pretend so to do: And doubtless it

will

will be both the happiness of King and People if this Petition do prevail, and therefore let us heartily say, [**We beseech thee, &c.**]

§. 4. [**That it may please thee to rule his Heart, &c.**] Now, since no Profession of Religion is sincere, nor no Practice of Holiness lasting, unless they be rooted in the Heart and Mind, we here pray that Religion and Holiness may be planted in the King's Heart, and for our comfort we are taught that *The King's Heart is in the Hand of the Lord, as the Rivers of Water he turneth it whithersoever he pleaseth*, Prov. xxi. 1. Wherefore we pray that the Lord will [**rule the Heart**] of our King [**in his faith, fear and love,**] and replenish his Soul with such Grace [**that he may ever**] put his Trust [**and Affiance in God,** and ever seek his Honour and Glory:] That is, that he may be thoroughly and sincerely Pious from inward Principles, which will never fail; and if he believe in God, and fear to offend him, and love to please him, he will begin nothing but what is good; if he Trust in God, he will courageously carry on the good he doth begin; and if he always aim at God's Glory, he will accomplish whatever he undertakes, so as to please God and profit us. A Prince thus endued with inward Piety, is more happy and more honourable than if he had conquered the whole World; he is dear to God, and beneficial to his People; Beloved and prosperous while he lives, and his Memory shall be blessed in after-generations; so that it is his interest, and ours also, that we should every one say hereto with great fervency, [**We beseech thee, &c.**]

§. 5. [**That it may please thee to be his Defender, &c.**] Our first requests are for the King's Spiritual Good; and because if he be Pious, that will engage God to defend and keep him from Sufferings, or to make him more Glorious by them, therefore we beg Grace and Piety for him first: Yet withal, we do not omit to pray also for his Temporal Safety, for he is but a Mortal Man, and liable to more Dangers than any other, nor can any hurt Him but they injure us all; therefore for our own sakes, as well as his, we pray to that God, whose peculiar Providence is over Kings, [**to be his Defender and Keeper,**] for no Arms nor Guards can secure him from Treason and Conspiracy, without the watchful Eye and mighty Arm of God secure him, even in times of Peace, for then are bloody Plots and Snares contrived for him: And for times of War, if any be so wicked to rise up and resist our King, they are our Enemies as well as his, however they may pretend Religion, Liberty, Property, and the like; and therefore we must wish the Victory may always fall on the King's side; and since Rebels resist God's Ordinance as well as the King's Authority, we may justly hope the King of Heaven will defeat them, and not prosper those here for whom he hath prepared Damnation hereafter, *Rom. xiii. 2.* But whoever they be, Foreign Powers or Domestick Rebels, who are the King's open Foes, or his secret Enemies, that is, malicious Traducers of his Government, with them that flatter him to his hurt, for their own base ends, we pray [**that**] God will give [**him the Victory over all**] sorts of [**his Enemies,**] and let every Loyal Subject say, [**We beseech thee, &c.**]

§. 6.

§. 6. [That it may please thee to bless and preserve, &c.] The King's happiness is not compleat, unless his whole Family be blessed also, and therefore the ancient Offices usually named the *Palace*, or the *Empress* and the *Royal Children* in this place, as was noted before: Those from whom Kings may spring, or who may come to the *Royal Dignity* themselves, ought to be remembered in our Publick Prayers, because the Publick is concerned in their Piety and Safety, and upon it ordinarily depends the security of the Government, and the felicity of the next Generation; and therefore for our own, and our Posterities sake, we use these two comprehensive words concerning them, that they may be [blessed and preserved,] that is, supplied with all Spiritual and Temporal Blessings, and kept from all kinds of evil. If they be of the right Faith, then this is a Prayer for their confirmation in it; and if they be perverted, this is a Prayer for their Conversion; however the circumstances are, a prudent and loyal Devotion will teach us so to apply it, that we may heartily answer, [We beseech thee, &c.]

§. 7. [That it may please thee to illuminate all Bishops, &c.] The *Jews* and *Gentiles* both reckoned their Chief Priests to be next in Dignity to their Kings, and so did our Pious Ancestors, wherefore they are placed next, as being (next to the King) the most considerable Members of the *Catholick Church*, and all ancient Offices do particularly Pray for the Clergy, distinguished here into those three Orders, which have from the beginning been ever in the Church, [Bishops, Priests, and Deacons] (b) *vid. Ignatii Epistolae, &c.*

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And the Prayer we make for them is the same which *Moses* made for *Levi*, *Deut. xxxiii. 8. Let thy Urim and thy Thummim be with thy Holy one*: that is, Illumination and Perfection, or, as we here Paraphrase it, True knowledge and understanding of God's Word, and a holy Life to shew and set it forth, which contain all that is necessary to be asked for them.

I. [**True knowledge and understanding of God's Word,**] They are Lights of the World, *Matth. v. 14.* and shine by a borrowed Light from God, *Jam. i. 5, 17.* and being to guide others, they must not be blind themselves; they are to teach the Ignorant, to satisfy the Doubtful, to convince Hereticks, and convert Sinners, and therefore had need be skilled in all sorts of Learning, but especially in that which is the [**truest knowledge,**] viz. the understanding of God's Word, the Store-house whence all their Provision is taken; and therefore all Learning without this is useless in a Clergy-Man; and if he rightly understand this, he is thoroughly furnished for every good Work belonging to his Office, *2 Tim. iii. 17.* And that this their knowledge may give Light to others, we pray [**that both by their Preaching and Living they may set it forth, and shew it accordingly.**] Plain and Practical Preaching is the first way of setting forth the Word of Life, *Philip. ii. 16.* and is very useful for Instruction, Reproof, Exhortation and Comfort; it hath converted many and confirmed more, and must not be omitted; but then nothing will make our preaching more effectual, than when our Lives and our Doctrine do agree, for that shews we believe what we Preach, and are willing to draw in that yoke which we put upon others; and our Example makes all our Exhortations weighty, and strips evil Men
of

of all their pretences for disobedience; wherefore let the Priest heartily say this Prayer for himself, and when the People consider what benefit they have by a Learned, Laborious, and Pious Clergy, let them heartily joyn in saying, [*We beseech thee, &c.*]

¶ 8. [*That it may please thee to endue the Lords, &c.*] Those that are eminent in the State follow, who by reason of their Dignity and their Charge need our particular Prayers, and use to be reckoned up in the old Liturgy under the phrase of *the whole Palace*: First, [*the Lords of the Council,*] whom the King chuses out of his best and wisest Subjects, to advise with in all weighty Affairs, for *in the multitude of Councillors there is safety*, Prov. xi. 14. And because many important Cases come before them, highly concerning the Church and State both, we pray that God will [*endue them with Grace, Wisdom, and Understanding.*] Grace will make them good Men, and faithful Advisers, so that they will never deceive their Master for their own private ends: Wisdom and Understanding will make them able and discreet in their Advice, so that they shall seldom be deceived themselves, which are the two properties of a complete Councillor: And because [*the Nobility*] are the Persons from among which these are chosen, therefore we make the same Prayer for them [*all,*] as well the greater as the lesser Orders of them; that they whose Place is high, whose Power is great, and whose Honour gives great efficacy to their Example, may be virtuous and discreet, and then they will be fit to serve their King and Country, they will promote Religion, be Ornaments to their Titles, and a Blessing

Blessing to their own Families, and to the whole Nation ; whereas, if they be debauched, or void of discretion, their Honour doth but expose them to more contempt, and make their examples more mischievous ; they are unserviceable to their Prince, a blot to their Ancestors, and usually the ruine of their Name and House : So that, both with respect to the Publick, and to the Private Interests of the greatest Subjects, we all ought to subjoyn here also **[We beseech thee, &c.]**

s. 9. **[That it may please thee to bless and keep the Magistrates.]** Our Magistrates, according to *Jethro's* Counsel, *Exod. xviii. 21.* are usually chosen out of the better ranks of Men, who have no need to fear the Anger, nor take the Bribes of such as come for Justice ; these therefore are placed next, as in the Primitive Offices, and God commands us to make Intercessions, not only for Kings, but *for all in Authority*, *1 Tim. ii. 1.* And since God's Providence sets them up, we first pray that he will **[bless]** them with success, **[and keep]** them from all the dangers which their Offices expose them to ; and more particularly that he will **[give them Grace to execute Justice, and to maintain Truth.]** The end of their Institution is first to execute Justice between Man and Man, by patiently hearing, and uprightly determining all Causes without fear or favour, rendring to all their Dues, and seeing that the Laws, and their Sentences grounded on them, be duly executed on all injurious Persons and Malefactors. Secondly, They are **[to maintain Truth,]** that is, to defend the true Religion, by encouraging those who profess it, and providing for those that teach it, as also by
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suppressing and punishing Heresie, Schism and Sacrilege, and whatever tends to undermine or destroy the Truth ; and indeed, Religion and Justice are the two Pillars of every Kingdom ; if one fail, the other cannot long stand, and the whole Fa-
 brick will be ruined ; therefore it is every good Subject's Duty to Pray, that the Magistrates may have Grace to secure Justice and Truth, and he is no Friend to himself, nor his Country, who will not say, [*We beseech thee, &c.*]

§. 10. [*That it may please thee to bless and keep all thy People.*] We have Prayed for the Governors, and now we Pray for the Governed, the lowest indeed, but the most numerous part of the Body Politick ; and if they be not safe and happy, the Governors are not prosperous, *Prov. xiv. 28.* Wherefore we pray that they also may be [*blessed*] with Plenty and Prosperity, and [*kept*] from Misery and Mischief ; and this we hope God will grant, because by professing the true Religion, they are properly stiled [*his People,*] so that with *David*, we pray that God *will save his people, and bless his own inheritance*, *Psal. xxviii. 2.* and this we must here do with a peculiar respect to the People of this Nation, which is the Place of our Birth and Residence, the Seat of our Kindred and Friends, the Sanctuary of our Religion and Property, in whose Peace we shall have Peace : Yet the words are general enough to take in all Christians in the World, and we may here Pray, that God will bless them with Piety and Prosperity, and keep them from Apostasie and Adversity ; that he will bless them who are under Christian Princes, and keep them who live under *Turks* and *Pagans* ; and
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so comprehensive a request deserves that all of us do devoutly conclude it with, [*We beseech thee, &c.*]

S. II. [*That it may please thee to give to all Nations, &c.*] Our Charity begins at home, but doth not end there, being extended to the whole World, the peace of which we here beg. Our God is the God, and Jesus the Prince of Peace; he brought Peace to the Earth, and taught us that all Mankind were Brethren, and therefore we pray that all Nations, as well as ours, may have, 1. [*Unity*] at home among themselves, and be free from Civil Wars and Intestine Jars, which will bring a Nation to desolation sooner than any Foreign Force, *Matth. xii. 25.* 2ly, [*Peace*] with all their Neighbour Nations, so as there may be no unjust Invasions, nor cruel Depopulations, no bloody Battels by Sea or Land, which make so many Widows and Fatherless, but that Mankind may be quiet, and live secure. 3ly, [*Concord*], that is, that there may be mutual Leagues, Commerce, and Correspondence maintained between all the Kingdoms of the World, which will make Princes Crowns sit easie, and fill their Coffers as well as their Subjects Purfes, making all Nations abound in Plenty and Prosperity; yea, this would tend to the propagating Christianity to all the World; and tho' we can scarce hope this shall be universally granted, yet we know God can do it, and we ought in charity to wish it; we shall doubtless prevail for some, and if it be no more, it deserves that all of us should earnestly subjoyn to it, [*We beseech thee, &c.*]

§. 12. [That it may please thee to give us a heart, &c.] It is now time to look inward, and to ask somewhat for our Souls; Temporal Peace is a great, though not a lasting Blessing, but Virtue never fails. And first we pray that Principles of it may be planted in our hearts, viz. the Love and Fear of God: Then that the practice of it may be seen in our Lives, by diligent living after his Commandments, 1. [To give us a heart to love and fear God.] His Love will make us easily, freely, and readily, observe all the Duties he bids us to do: His fear will keep us constantly from consenting to any of those Sins he hath forbidden us to commit; yea, if we truly love him, we shall fear to offend him, and by fearing to offend him we shall come to love him more: Wherefore if these two Principles be in our hearts, there is no doubt but our Lives will be diligently framed according to his Commandments. All the Sins we commit spring either from our loving something more than God, as our Sins of Omission, and those that pleasure invites us to do; or from our fearing something more than God, as want, or Mens anger, viz. those Sins which we are frightened into, with imaginary fears of some dangers, or miseries. But if we can get our hearts possessed with the love and fear of God above all, then, 2. We shall [diligently live after his Commandments]. [Our principal and constant care and delight, will be to do those holy actions which please him, our daily study and caution will be to avoid those Sins which will displease him; happy therefore are those Souls that love God for his Goodness and Mercy, and fear him for his Power and Justice, these, and these only, will be uniformly religious; and therefore when the holy Man prays, we may be of

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that number, let all that love their own Souls say,
[We beseech thee, &c.]

§. 13. **[That it may please thee to give to all thy People, &c.]** Before we prayed that we might become good, and now that we may grow better; for he that receives Grace, and doth not improve it, shall lose it again, *Matth. xxv. 29.* but he that uses the first Grace well, shall have **[increase of Grace]** given to him, and shall profit exceedingly by the means of Grace, for it is the increase of God's Grace that makes the Word of God profit us, *1 Cor. iii. 6.* Wherefore we pray that all Christians, who are allowed to come to God's House, and hear his Word there, may have such inward Grace added to the outward means, that they may, 1. **[Hear God's Word meekly,]** and so apprehend their own Ignorance and Offences, as to be willing to be taught and reprov'd; for Pride makes Men think themselves so wise and good already, that they will not be instructed nor perswaded to amend, and the Word of God it self cannot save our Souls, unless it be *received with meekness*, *James i. 21.* 2ly, Increase of Grace will make us also **[receive it with pure affections,]** and cast out of our minds those evil and impure inclinations to Riches, Honours and Pleasures, which hinder us from receiving the Word of God, or choke it when it is received, *Luke viii. 14.* But if our Souls be so purified as to love nothing more than God and Goodness, we shall then admire and delight in his holy Word, and close with it as the Guide to true felicity. 3ly, And if we so receive God's Word, we shall certainly **[bring forth the fruits of the Spirit,]** which *S. Paul* reckons up, *Galat. v. 22, 23. viz.* as to God,

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Love of him, Joy in him, Peace with him; as to our Neighbour, *Long-suffering* of Injuries, *Gentleness* when he would be reconciled, *Goodness* to the Poor, *Faith* or Fidelity to our Friends; and as to our selves, *Meekness* in our Thoughts, and *Temperance* in our Actions; and by these fruits God shall be glorified, and our Souls saved; wherefore when we consider the blessed effects of this increase of Grace, let us all earnestly beg it, and say, [*We beseech thee, &c.*]

§. 14. [That it may please thee to bring into the way of Truth, &c.] From praying for the Sanctification and Improvement of those within the Church, we go on to pray for the Conversion of those without, unto the true Religion, which S. Peter calls *the way of Truth*, 2 Pet. ii. 12. because it relies only upon the Word of Truth revealed by the God of Truth, taking nothing for an Article of Faith, or an Essential part of God's Worship, but that which is contained in holy Scripture, and this is the Religion of our Reformed Church. And first, The poor Heathens who believe in, and worship false Gods, [*have erred,*] and the miserable Jews, who yet vainly expect their Messiah, with the barbarous and blinded Turks, who take an Impostor for their Saviour, these all are sadly [*deceived,*] but with a Primitive Charity we pray for the Conversion of them all. Secondly, The abused Romanists, who are taught to rely on Men that designedly mislead them, and by pretended Traditions draw them off from the Word of God, these [*have erred;*] As also the conceited Sectaries, who are made to admire themselves and despise all others, and who are persuaded their crafty Teachers Fan-

cies are Inspirations of the Spirit : These [*are described.*] The Leaders of all Heresies and Schisms err wilfully, and all their Followers are deceived ; yet we have such pity and charity for all these, tho' they curse and condemn us, that we pray they may be brought [*into the way of truth.*] And it will make us more devout in this request, if we consider, 1. How many there are who are thus deceived ; for Pagans, Jews, Turks, and erring Christians, are above nine Parts of ten of the whole World, all which are under sad delusions, if we consider, 2ly, How monstrous, how foolish and absurd Principles, many of them do maintain, things contrary to Sense and Reason, and as opposite to common Honesty and Prudence as they are to Scripture. 3ly, How obstinate they are in holding these false and base Opinions, that no Arguments from Reason, Scripture, or History, can work upon them, so that generally they resolve not to hear or examine any thing that might undeceive them. 4ly, How apparent danger of Damnation they are in while they hold these *damnable Doctrines*, 2 Pet. ii. 1. which besides their making them deny God's holy Truth, do either plunge them into wicked Practices, or into intolerable Pride, either of which added to their evil Principles, makes them become the ruine of their Souls ; and who that hath any Bowels of pity, can think on this deplorable prospect, and not add to this Prayer for the Salvation of so many deluded Wretches, [*We beseech thee, &c?*]

§. 15. [*That it may please thee to strengthen, &c.*] Those without the Church are most miserable, but those within it are not yet so happy as
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not to need our Prayers, for the removal of such Evils as they are exercised withal; and we begin with their greatest, that is, their spiritual Miseries: Christians are here in the Church Militant, and in a continual Warfare, *Ephes. vi. 12.* with [**Satan,**] whose very name signifies *the Adversary*; and while he assaults them with all his Power and Policy, we may behold them in various postures, some standing and courageously resisting, others almost fainting and ready to yield, yea, some fallen by his Temptations, while we, like *Moses*, in the holy Mount, continually pray for them, *Exod. xvii. 11, 12.* desiring God, 1. [**To strengthen those that stand,**] that is, the best Christians, who stoutly maintain the good fight of Faith, and resist all his temptations, for these we pray, that they may have new Grace and Strength to hold out, since even these are in danger of being overthrown by their cunning and powerful Adversary, (who hates these above all others) if God do not daily strengthen them, *1 Cor. x. 12.* 2ly, [**To comfort and help the weak hearted,**] that is, those who are dejected with the remembrance of their many former Sins, and the terror of their manifold Temptations that now encompass them; and these extremely need [**Comfort**] to revive their Faith, and renew their Courage: And those whose hearts are weak by reason of their small measures of Grace, being but lately perhaps begun to live well, all these do mightily need God's help, to make them willing to resist, and able to stand. 3ly, And whereas too many are fallen by Sin, we pray that he will [**raise up them that fall,**] by bringing them to Repentance: The righteous, and the very best, fall often, *Prov. xxiv. 16.* But he that lifts up those that are fallen,

Psal. cxlv. 14. leaves them not to lie in that sad Estate by impenitence or despair, but his Grace sets them on their feet again, and makes them renew the fight, and amend their former failings by future Courage and Care ; yet considering how many this Enemy wounds, and how sorely he infests all good Men, we pray [**finally that he will beat down Satan under our feet,**] that is, give us a perfect Victory over him ; for by the Emblem of treading on their enemies Necks, Conquerors use to declare of old their complete Victory (c) ; and tho' this be a great Work, yet since it is to be done by God's strength, we may hope for it, and if we persevere, we shall at the last be advanced above Satan's reach, and shall see him and all our Enemies lie grovelling under our feet, so as never to be able to hurt us any more ; to all which desirable Requests, both for our Brethrens sake and our own, let us say, [**We beseech thee, &c.**]

s. 16. [**That it may please thee to succour, help, &c.**] We first consider the evils that concern our better part, the Soul ; yet we forget not those which concern the Body, since they are so great that we cannot bear them without God's help, and so frequent that the biggest part of the World is exercised with them. To reckon all the miseries of this kind is impossible, yet we have three general words which comprehend all ; for these evils are either future and feared, and these are implied in the word [**danger ;**] or else they are present, and then they proceed from the want of some good thing, expressed by [**necessity ;**] or from the suffering

ing some evil thing, here signified by **[tribulation:]** And each of these hath its proper Verb suited to it, for we pray to God to **[succour]** those in danger, by preventing the mischief that is feared from falling on them; to **[help]** those in necessity, by giving them those blessings they want; and to **[comfort]** those in tribulation, by supporting them under it, and delivering them out of it; so that in this one general Request we comprehend our selves, and all other afflicted Persons in the whole World. If we our selves be in danger, necessity, or tribulation, our own experience will help us to pray devoutly; and if not, yet when we consider how very liable we are to fall into some, or all of these, and how soon it may be our lot to need the Charity of others to pray for us, we shall do it with earnestness and sincerity: And that our Words may agree with our Works, let us succour, help and comfort as many as we can of those in danger, necessity or tribulation, and call upon God to relieve the rest, every one joyning in saying, **[We beseech thee, &c.]**

S. 17. **[That it may please thee to preserve all that travel, &c.]** That our Devotion may be the more excited, we do in this, and the next Petition, reckon up divers sorts of Men and Women who are in danger, necessity and tribulation, beginning here with such of them as are not able to come and pray with us, being hindred by necessary business, natural infirmities, or by violence and restraint, from coming to the House of God; yet we (though they be out of our sight) do remember, 1st, **[All that travel by Land or Water,]** upon their honest and necessary occasions. This Petition is in all

the old Liturgies applied to those holy Men, who went over all the World to convert Men to the Christian Faith, who went in continual peril of their lives; and tho' this occasion be not so frequent now, yet Travel and Navigation (in which many Men are constantly employed) are full of dangers, and we in Christian Charity are bound to pray they may escape them, who are travelling or sailing for the Publick Good, or for their own honest Maintenance; but nothing besides Malice can stretch this Petition to Thieves and Pirates, who do not use to be comprehended in the number of Travellers by Land or Water, nor are they otherwise hinted at here, than that honest Men may escape them. 2. [**All Women labouring with Child,**] whose Danger is very great, and they do undergo it for the good of all Mankind; they endure more in bearing Children than any Creature else; and as Experience will teach the Female Sex to pray heartily for poor Women in this condition, so Charity ought to oblige Men to pray with like Devotion, remembering the Woman suffers partly for their Sin, and in order to the benefit of Mankind, and therefore her sorrows must not be unpitied. 3. [**All Sick Persons**] also are here remembered by us who are in health; we are able to come to God's House, and so must pray for all that by Diseases and Pains are kept from thence, as well in pity to the Miseries they suffer, as in regard to our own frailty, who may shortly be in the same condition. 4. [**Young Children**] are prayed for next, who cannot pray for themselves, and yet are liable to innumerable perils, by reason of their weakness, and unable to foresee or prevent the dangers they are incident to: And to excite our Devotion the more, we may consider them as their

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Parents chiefest comfort, as adopted to be God's Children together with us, and the hopes of the next Age. 5. We pray for [**All Prisoners and Captives.**] The Christians of old, in this place, had respect to all that were imprisoned and made slaves for the Faith of Christ, whose bonds they remembered as if they were bound with them, *Hebr. xiii. 3.* And some such there are now, in cruel bondage under Turks and Pagans, whom we ought especially to pity and pray for, as well as to contribute liberally to their Redemption; yet we must not forget those poor Creatures who live miserably in Gaols and Dungeons for Debts, or for Crimes, or who are taken fighting for the defence of their Country; we that enjoy the comfort of Liberty, must relieve and pray for these that want it; and considering the necessities of all these, let the whole Congregation say, [**We beseech thee, &c.**]

§. 18. [**That it may please thee to defend and provide, &c.**] Our next instance is of [**Fatherless Children and Widows,**] who, if they have Estates, are in danger of being wronged; if none, then they are in necessity and tribulation, being helpless, destitute, and exposed; they have lost their dearest Earthly Friend, and find few so conscientious to take care of them, only God is pleased to style himself, *The Father of the Fatherless, and Husband of the Widow*, *Deut. x. 18. Psal. lxxviii. 6. and cxlvii. 7.* forbidding all injuries against them, *Exod. xxii. 22.* and accursing such as do hurt them, *Deut. xxvii. 19.* yea, esteeming it a chief point of Religion to comfort and assist them, *Isai. i. 17. Jam. i. 27.* To him therefore we pray [**to defend**] them from injury and oppression, if they have any rights or estate; and
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if not, **[to provide for them,]** that they may not be in extreme want. And lest we should omit any miserable Persons, who, like the Fatherless and Widows, are deprived of their comfort, and liable to Oppression, we pray that God will likewise defend and provide for **[all that are desolate]** for want of Friends, Maintenance and Habitations, **[and oppressed]** by the false and cruel dealings of potent and wicked Adversaries; we know their Redeemer is mighty, and hope he will rescue them out of these miseries, which are so very great, that if we rightly apprehend their distress, we cannot but devoutly say, **[We beseech thee to hear us, &c.]**

§. 19. **[That it may please thee to have mercy upon all Men,]** That we may leave out none from these Intercessions, we now pray for all Men, because all Men are, or may very shortly be afflicted; and if not, yet all need God's Mercy; the prosperous to preserve them, as well as the afflicted to deliver them: And this is a Duty strictly required of us by God, who will have us *make Supplications and Intercessions—for all Men*, 1 Tim. ii. 1. and gives this reason, because God would have *all to be saved*, vers. 4. which minds us not only to pray for Mercy to relieve the outward wants of Christians, but to save the Souls of all *Jews, Turks, Gentiles and Hereticks*; which Request overthrows the Opinion of absolute Predestination, from the deceit of which if we be free, we may generally exercise our universal Charity, with noble thoughts of God's Goodness, being assured this Petition fails not by any bar put by him to any particular Man, but by the wilful obstinacy of them that chuse destruction,

on, and that his Grace may turn their Hearts also in due time, we all say, [**We beseech thee, &c.**]

§. 20. [**That it may please thee to forgive our Enemies, &c.**] If there were any exception or secret reserve in the former general Petition, it might be supposed we excepted our Enemies, but God hath commanded us to forgive, and pray for them, *Matth. v. 44.* and unless we do so, he will hear none of our other Requests. It was the peculiar Badge of Christians in times of Persecution, that they prayed for their Enemies; and as we profess the same Religion, we must practise the same Duty, and pray for, 1. [**Our Enemies,**] who inwardly hate us. 2. Our [**Persecutors,**] who do outwardly hurt us by their Deeds. 3. And [**Slandereers,**] who wanting power to their malice, smite us by Lies and Reproaches invented by a malicious Heart, and spread by a wicked Tongue. For all these we pray, 1. That God would [**forgive them**] that which is past, and not condemn them eternally for what injuries they have done against us. 2ly, That he would [**turn their hearts,**] and make them resolve to do us no more harm; and without this ceasing to do evil, it is plain they neither have repented, nor can be forgiven; and it is as manifest, that we are in perfect Charity with them, when we have brought our hearts to wish unfeignedly for their pardon and amendment. And let us remember we do imitate the Mercy of God, and the Charity of Jesus and his Saints, we secure our Souls from all the stains of malice, and shall conquer our Enemies by kindness, while we with sincerity and devotion make this Request, and say, [**We beseech thee, &c.**]

§. 21. [**That it may please thee to give and preserve, &c.**] After so large Intercessions for others, we now remember our selves, and pray in this Petition for Temporal Blessings, not such as minister to Luxury, but only such as serve to supply our Necessity, even that God would [**bleſs the fruits of the Earth,**] and make great plenty of them spring and grow, and then that he will keep them from blasting Mildews, and all other sorts of mischiefs, so as they may be [**preſerved to our use, and in due time we may enjoy them.**] We cannot live without them, and none can give them to us, or preserve them for us, but our great Creator, *Acts* xiv. 17. *Pſal.* lxxv. 9, 10. To him therefore we offer up this Prayer, and desire to receive them as of his Gift, and accordingly we acknowledge his Bounty, by cheerfully dedicating the Tenth thereof to him: And if the Heathens had Sacrifices and Prayers to *Ceres, Pan,* and *Robigo*, to bleſs and preserve their Fruits, how much more reason have we, when this Prayer is made to the true God, to say, [**We beſeech thee, &c.?**]

§. 22. [**That it may please thee to give us true repentance, &c.**] As the former Request was grounded upon, *Give us this day our daily Bread*, so is this upon, *Forgive us our Trespases*; that was for the Body, this for the Soul. We owned we were Sinners in the beginning of these Intercessions, and now we crave pardon, that so these excellent and useful Prayers may not miscarry: And the Request is very full, for we desire, 1. That God will [**give us true repentance,**] which must necessarily go before forgiveness; we desire to see the baseness, and feel the smart of our iniquities, that we may truly and sincerely grieve for them, and then we regularly

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regularly beg, 2. That he will [~~forgive us~~ **all our sins, negligences and ignorances,**] all our greater and lesser offences, our sins, that are done deliberately with our full consent, which are most notorious; and also all the sad omissions of our Duty, the bitter fruit of our shameful *Negligence*, together with all the Evils we securely commit, and all the good things we without any check omit, through wilful *Ignorance, Error* and *Mistake*, which we cherish, because our Lusts please us, and we have no mind to be undeceived. And even these Transgressions are very great, and vastly numerous, so that we had need, with great contrition and importunity, to ask forgiveness for them all. 3ly, Because no Repentance is true, nor no pardon effectual without amendment, we pray that God will **[endue us with the Grace of his holy Spirit, to amend our lives according to his holy Word.]** We can sin of our selves, but we cannot reform without the help of his Grace; being therefore resolved to amend, we pray for the Grace of his holy Spirit to turn our hearts, and change our affections, and strengthen us in resisting and overcoming all the lusts and temptations that do oppose us, and then we shall be sanctified throughout, and perfectly reformed, according to that compleat Pattern of Piety prescribed to us in God's holy Word, where all Duties are enjoined, and all Sins are forbidden: And how blessed a change will this be? how will it rectifie our Lives, restore our Peace with God, recommend our Prayers, and secure our Eternal Happiness? Let us all consider the benefits of this last and most comprehensive Petition, and say most ardently, **[We beseech thee to hear us, good Lord.]**

§. 23. [**Son of God, we beseech thee to hear us.**] *Ans.* Son of God, &c. [**© Lamb of God, &c.**] After so many excellent Petitions presented to our heavenly Father, we make our address to our Mediator, and that he may recommend us and our Prayers at the Throne of Grace, we do with great importunity intreat him for the acceptance of our Petitions, and the pardon of our Sins: Beseeching him, First, By his Divinity, as he is [**the Son of God,**] and so Omniscient, Omnipresent, and Omnipotent, to [**hear our Prayers,**] and to become our Advocate for their acceptance. 2ly, We beseech him by his Suffering for us, when he [**became the Lamb of God,**] and died to [**take away the sins of the World,**] *John* i. 29. that he will [**grant us**] an interest in [**his peace,**] *John* xiv. 27. in the peace he made with God, and that peace of Conscience following thereupon: And that [**he will have mercy upon us,**] so as to pity us, and deliver us from the guilt and punishment of our offences. And again, as he is the [**Lord Christ**] our anointed Mediator, we beg of him to [**hear us,**] and procure a gracious Answer to all these Intercessions.

§. 24. [**Lord have mercy upon us :**] *Ans.* Lord have, &c. [**Christ have, &c.**] Finally, that our conclusion may be suitable to our beginning, we close up all with an Address to the whole Trinity for that [**Mercy,**] which we have been begging in so many particulars, and this one word comprehends them all, so that this is the Epirome of the whole Litany; and considering how constantly, and how many ways we need Mercy, surely we cannot ask it too often, and we ought every time

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to ask it with a renewed importunity, especially here, where the only impediment to all our Intercessions, and that which alone can hinder them is our sins, and if we can obtain Mercy for them, all our other Requests shall certainly prevail: But of this see more Part I. Partit. II. Sect. 2.

Sect. IV.

Of the Supplications.

§. 1. **T**HE last part of this Devout Litany we call *the Supplications*, which seem to have been first collected and put into this Form when the barbarous Nations began to over-run the Empire, about 600 Years after Christ, though the particular Sentences are either taken out of holy Writ, or else gathered from ancient Liturgies; but considering the troubles of the Church-Militant, and the many Enemies that every good Man always hath in this World, this part of the Office is suitable for all times: The Method was considered in the Introduction, and it only remains we treat of the several Parts.

§. 2. [*Our Father, &c.*] Pious Antiquity usually annexed the Lord's Prayer to every Office, to shew their high esteem of it, and their mean opinion of their own composures, which receive life and value from this Divine Form. We have expounded this Prayer before, and are only to note here,

here, that when our hearts are stirred up to Devotion by the foregoing Offices, we shall find our selves very fit to put up these Petitions with renewed affections, and so may supply the defects of our more careless repeating it before.

§. 3. [**Lord, deal not with us after our sins.**]

Answ. Neither reward, &c. We are all ready to say we suffer greatly, but the Church will have us remember we also suffer justly; yea, *God exacteth of us less than our iniquities deserve*, Job xi. 6. and as *David* confesses, *He hath not dealt with us after our sins, nor rewarded us according to our wickedness*, Psal. ciii. 10. Upon which plain Affirmations of Holy Scripture is this pious Supplication grounded, wherein, First, We confess we are guilty of many [**sins and iniquities,**] and own, we have deserved a great deal worse treatment from the hand of God than we have received; for if he should execute all his just threatnings on us, we could not complain of any undue severity, yet, alas! that would make us most miserable here and hereafter also: All Temporal Plagues, and Eternal Vengeance, are the just reward of our grievous sins; but oh! how small and how light, how few and how easie are our sufferings in comparison of our deservings? We may think them great when we consider them alone: but we must judge them small, and may be contented under them, when we remember we have merited to suffer infinitely more; and therefore our duty is (not to complain of our present light afflictions, but) only to pray they may never be laid on in proportion to our iniquities, for then we are ruined in this World, and in the next also: We can submit to all this, and have reason to praise him it is no more;

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more ; we clear his Justice, and confess our Iniquity, but apply to his Mercy to allay our Punishments, and proportion them according to our possibility of bearing, and not according to the desert of our Offences.

The Prayer against Persecution.

§. 4. **T**HAT the People may not think the Duty is ended as soon as the Responses cease, they are admonished in their heart to joyn with the Priest still, by that ancient Form of [*Let us pray ;*] and though the Minister repeat the words, the Matter of it concerns the whole Church, and it is one of the old Western Forms, collected at first out of God's Word, and excellently fitted to this Litany.

§. 5. [*○ God merciful Father, who despisest not, &c.*] When evil Times occasioned the ancient Christians to use the Litany, they put on Sackcloth, and went barefoot, they fasted, and repeated it with sighs and tears : And if we be as sensible as they were, we have occasion enough for sighing and contrition ; wherefore it is a very proper and comfortable Preface which ushers in this Prayer, since it puts us in mind, that *the Lord knows all our desire, and our groaning is not hid from him*, Psal. xxxviii. 9. and that *a broken and a contrite heart the Lord will not despise*, Psal. li. 17. but *because of the deep sighing of the poor he will arise and help them*, Psal. xii. 6. He can spell the meaning of our sighs, and read the language of those tears

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which are joynd with the Prayers that we make in our adversity, and if they proceed from a **[heart]** not only **[sorrowful]** for the Affliction, but **[contrite]** and penitent for the Sin which caused it, he will pity and help us: Men may, and often do despise our sighs and sorrows, and therefore we spend our time vainly in complaining to them; Let us therefore bring all our Grievs to this **[our Merciful Father]** and sincerely pour them out before him, and we are assured of his Compassion, and ought to learn from thence to pity the sorrows of our Brethren, that Almighty God may pity ours.

§ 6. **[Mercifully assist our Prayers, &c.]**

It is so natural to Men to fly to Prayer in their Adversity, that the worst Men can pray very heartily then, *Isa.* xxvi. 16. and if those Prayers fail us, we are beat out of our last Refuge, and have nothing but Despair left us; So that we have great reason to beg, First, That God will assist us in the **[Prayers we make before him in all our troubles.]** And Secondly, That **[he will graciously hear]** and answer **[us]** in so needful a season; his *Assistance* will calm our Minds, assuage our Passions, confirm our Faith, revive our Hope, and make us pray *without wrath* or doubting, filling our minds with vigor and devotion: His *Acceptance* of these Prayers will certainly bring us Deliverance at last, and support in the mean season; so that he who can pray devoutly and acceptably in the troubles that oppress him, can never be hurt by any Affliction; and therefore now before the storm comes, we are providing that our *Litanies* (which are the Prayers we make in time of trouble,) may be

be fervent and prevalent, especially when we offer them in our distress, that God will not despise our sighs and our desires then, and if we use to call on him in our Prosperity, we may with more confidence apply to him in our Adversity; and what benefits will flow from his accepting our Prayers then, the next Sentence will shew.

§ 7. [That those evils which the craft, &c.]

If our Prayers made in Affliction be devout and prevail, then the blessed effect will be, First, That **[all the evils which the craft and subtlety of the Devil]** and wicked **[Men,]** his Instruments, **[contribute against us]** shall be discovered and prevented, *Psalm xxxiii. 10.* The Devil, and evil Men by his suggestion, are always contriving the ruine of the true Religion and all that profess it, and they lay these Plots so cunningly and secretly, that they would never be found out nor prevented, but by God's All-seeing Providence: They hope to get Power to persecute the true Church and to suppress our Holy Religion, for the Ancients believed (though God permitted, yet) the Devil contrived and evil Men executed the cruelties of Persecution, *Tertul. de fug. c. 7.* Yet if we can engage God always to hear our Prayers, we doubt not but either this evil shall be wholly prevented and **[brought to nought,]** or suddenly **[discovered,]** and then it cannot greatly hurt us. The Second benefit of having our Prayers in Affliction prevail, is, **[that we]** and all God's **[Servants]** being totally delivered from, or secured from being **[hurt by any Persecution,]** or other sad Calamity, may constantly and freely praise God, and publickly worship him in his house without disturbance: And indeed they do

not desire to escape Adversity and Persecution merely as it prejudices their temporal Interest (as worldly Men do,) but chiefly because it hinders them from the comfort of publickly and freely enjoying God's Ordinances, they desire Deliverance for this end, that they may have liberty **[to give thanks to God in his holy place,]** *Psal. lxxix. 14.* for this cause they pray against Persecution, and all horrid Plots, in love to the true Religion, and out of a delight in Gods Honour and publick Worship, and this makes them beg it so earnestly through **[Jesus Christ our Lord,]** by whose interest they hope it will be granted.

The Alternate Supplications.

§. 8. **O** **[Lord arise, help, &c.]** *Psal. xliv. 26. and lxxix. 5.* The former Prayer was not concluded with Amen, to shew, the same Request is continued in another Form; and what the Priest begged alone there, all the People joyn with him to ask in these *alternate Supplications* taken from the Psalms, designed at first to be sung alternately: When our Enemies are arising against us to destroy us, we desire **[God will arise]** to help us, and then his and our Enemy shall be scattered, *Psal. lxviii. 1.* We take no unjust courses to defend our selves, but crave the divine Aid, and that not for any worthiness in our selves, but *for his names sake, that he may make his power to be known,* *Psal. cvi. 8.* and shew how much he is above the Power and Policy of all that oppose him.

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§. 9. [O God we have heard with our Ears, &c. *Psal.* xlv. 1.] When the People pray so earnestly, the Priest to quicken their Faith, by another Divine Sentence commemorates the great Troubles, Adversities and Persecutions which God delivered his Church from in all Ages; and since he is the same Lord, and we have the same occasion, this is laid down as a ground of our future Hope; Our Bibles, and Ancient and Modern Histories, as well as the relations our Fathers have told us, and the Examples we have seen, do all assure us of this, and therefore the People again say;

§. 10. [O Lord arise, help us, &c. for thine honour:] which is no vain repetition, but a Testimony that they are convinced they did wisely and well to ask of this God (who hath done so great things for his People in all Ages) now to arise and help them, that so the Honour he hath gotten by these Wonders of his Mercy, may be renewed and confirmed by this New Act of his Power and Goodness: And therefore they repeat this Petition.

§. 11. [Glorp be to the Father, &c. As it was in the beginning, &c.] This Doxology is explained before, and is placed here in imitation of Holy David, *Psal.* vi. 8. and xxii. 22, 25. who out of a firm perswasion, that God will hear him in the very midst of his Afflictions and dolorous Complaints, suddenly breaks forth into an Act of Praise: So we having such a God to pray unto, in the midst of our mournful Supplications, do both Praise God for his Ancient Mercies, and also in Assurance we shall obtain his Help, we praise him for his Help.

before-hand, and doubt not but as he was [*glorified*] in the beginning, for past Mercies, so he ought to be now for present, and shall be hereafter for future Blessings.

S. 12. [*From our Enemies, &c. Graciously look, &c.*] We have Enemies, and Afflictions, but then we have a mighty Friend, even Christ the eternal Son of God, and we beg of him [*to defend us from our Enemies,*] and from his glorious Throne to [*Look so graciously on our Afflictions,*] *Exod.* ii. 25. that he may pity us, and then we are assured he will relieve us: He discerns our very Hearts, and knows the Sorrows that dwell there; wherefore we Pray that he will [*pitifully behold the sorrows of our Hearts;*] and since our Sins are the cause of all our Sufferings and our Troubles, the Effects would soon cease, if Sin the Cause were taken away. We beg of the same Jesus, [*mercifully to forgive the Sins of his People,*] *Psal.* xlv. 16, 17. He did alone merit our Pardon, and he only can dispense it; and if he do so, our greatest misery is removed; and (if our Prayers be accepted) so shall our Troubles be also; wherefore we proceed and say, [*Favourably with Mercy hear our Prayers,*] *Jab* xxxiii. 26. In this Litany and those Supplications we have begged deliverance from all evil: and what need we now wish more, than that our Redeemer and Advocate may receive our Requests with Favour and Mercy? That is all we can desire, and accordingly we do beseech him by his assuming our Nature to be merciful to us, [*O Son of David have mercy upon us;*] *Mat.* ix. 27. He took on him our Infirmities, he is acquainted with our griefs, and knows how to pity us, because

cause he hath been our Fellow-sufferer; by all therefore that he hath felt, we pray him *[to have mercy upon us:]* And though he might reject us, and all our Prayers for our unworthiness, yet we intreat him that he will *[pouchsafe to hear us now and ever]* in this, and in all following distresses, and then we shall never be miserable: This therefore we ask often, this we beg with redoubled importunity, saying, *[Graciously hear us, O Christ, graciously hear us, O Lord Christ;]* His great Power, as the Anointed of God, and our Lord and Saviour, together with our great Necessity, makes us thus earnest and importunate; and he is well pleased when we are so. Finally, therefore to shew we rely on no other Helper, we conclude these Supplications by saying, *[O Lord, let thy Mercy be shewed upon us, Like as we do put our Trust in thee,]* Psal. xxxiii. 22. To Him, and to Him only, we have applied ourselves; and as we have no other hope but in him, so we may expect that Hope shall be fulfilled, and we certainly delivered in his due time.

The Prayer for sanctifying our Troubles.

§. 13. **S** Gregory had composed this Prayer almost 1100 years ago, as we now use it; But when the Roman Churches corrupt Doctrines crept into her Offices, the Mass-Book had put in to this old Form, the Intercession of the Saints; but our Reformers left out that vain and impious Addition, and not only restored, but improved this pious Collect.

5. 14. **[We humbly beseech thee, O Father, &c.]** It is natural for Children to fly to their Father in their distress, and so do we; but on the account of his Greatness and his Glory, we come **[humbly,]** yet because of our necessity, we **[beseech]** him earnestly: And our first Petition is for his pity, with respect to our present Condition; we pray him, **[mercifully to look upon our Infirmities,]** whether they be natural Infirmities of Body or Mind, or moral Infirmities, that is, Sins and Transgressions, or (which is chiefly meant here) providential Infirmities, that is, the Calamities which the Divine Providence hath laid upon us; with respect to all these we beg his Pity. Secondly, That these may not lye too heavy, nor any more be laid upon us with respect to the time to come, we beseech him by the most powerful motive, even **[for the glory of his Name, to turn from us all those Evils which we most righteously have deserved,]** thereby confessing we have justly deserved all we suffer at present, and a great deal more; but we know he orders the whole World, and can turn the current of these floods of Affliction, so as these shall be diverted, and those we fear shall never come at all, and we vow to glorify his Name if he thus please to spare us: Yet if he do see fit now or hereafter to exercise us with Afflictions, we beg, Thirdly, **[That in all our Troubles we may put our whole Trust and Confidence in his Mercy,]** that is, that *our Faith may not fail*, Luke xxii. 32. for our greatest danger is, that when our Troubles do increase our Hope and our Faith should be shaken, and then our Anchor is broken, and we shall be shipwrackt: But so long as we are convinced of his Goodness and

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and Truth, and can put our whole Trust and Confidence in his Mercy, our courage will not fail, and we shall bear up nobly. Lastly, And that this Faith may not be an ill-grounded presumption, we pray that we may retain our Piety in the midst of our distress, [~~and evermore serve God in holiness and pureness of living.~~] A Hypocrite may pretend Religion in Prosperity; but a sincere Christian only continues his love and duty to God, even in the greatest Affliction. No suffering can drive him to Sin, nor will he make use of wicked means to escape; he will be religious still, yea more afraid to offend than ever, and he glorifies God more in Adversity than ever before; wherefore we beg this constant Piety, [~~for Gods honour and Glory,~~] by whose Grace alone our Virtue is made durable; and this and all the former Requests we make [~~through our only Mediator and Advocate Jesus Christ our Lord,~~] by whom, if we do prevail, no Affliction can ever harm or ruin us, [**Amen.**]

§. 15. The Litany being generally used with the Morning Prayer, and when it is so used, these latter Collects being omitted before, come in here, and therefore we now conclude with the Prayer of *S. Chrysostom*, which in his own Liturgy is placed in the end of one of his Litanies: and how very Pious and proper it is for this place may be learned from the First Part, where it is explained at large, together with the final Benediction, which commits us all to the Grace of our Lord Jesus Christ, and commends us to the Love of God, and desires for us the fellowship of the Holy Ghost, by which we shall be for ever happy in this World, and in the World to come: [**Amen, Amen.**]

PAR-

Partition III.

OF THE

Occasional Prayers

AND

THANKSGIVINGS.

Sect. I.

Of the Occasional Prayers in general.

THough the various Miseries of Mankind are exactly enumerated in the Litany, yet they are but barely mentioned there, and at some times some particular Evils lye so heavy upon us, and some great Mercies are so necessary for us, that it is requisite we should have solemn Forms upon such Occasions to annex to this Office, that so it may fully sute all our Necessities.

Sect. I. Of the Occasional Prayers, &c. 187

cessities. Solomon supposes there will be special Prayers made in the Temple in times of War, Drought, Pestilence, and Famine (a):

And Lactantius observes, that the very Gentiles, addressed themselves to the Gods, in times of War, Plague, and Drought (b). Textullian also notes the Christians did make extraordinary Prayers on such Occasions (c). And both the

(a) 1 Kings viii. 33, 35, 37.

(b) Lactant. inst. lib. 2. c. 1.

(c) Textul. Appl. cap. 49.

Greek and Latin Church have their several Offices for such times, out of which these Prayers are taken, which are not designed for a compleat Office; because when any Judgment continues long, and grows general, our Governours draw up a peculiar Office, and enjoyn it to be observed with solemn Fasting, only these Prayers are continually to be said with the Litany upon such occasions, that so, according to that Law of Charles the Great, *In times of Famine, Plague and War, the Mercy of God may be immediately implored, without staying for the King's Edict* (d). The Prayers have no dependance on each other; and since they are never used together, we must not expect any Method shall comprize them all, but consider every particular by it self, that we may see how fit it is for the occasion, and know how to demean our selves at such times.

(d) Capitular. lib. 1. c. 118.

Sect.

Sect. II.

Of the Prayer for Rain.

§. 1. **I**N times of excessive Drought we may prepare our selves for the devout use of this Prayer by considering of these four particulars; First, That want of Rain is a grievous Judgment, threatned to the Jews for their Iniquities, *Deut.* xxviii. 23, 24. and often executed on them, *Jerem.* xiv. 1, 2. &c. *Joel* i. 18. &c. *Haggai* i. 9, 10. And this as well as other Nations, hath felt the sad effects thereof, pining the Grass, and parching the Corn, drying the Rivers, and destroying the Springs; causing scarcity of Provision for Man and Beast, and sadly impoverishing the laborious Countryman, to whose pains all sorts of Men are beholding: Yet, Secondly, God only can give the blessing of Rain to us; for it is his Gift, *Job* v. 10. *Psal.* lxxv. 10. and cxlvii. 8. *Acts* xiv. 17. The Rab- bins say he hath Key of the Clouds, of the Womb and the Grave, and never intrusted them in the hands of any Servant, *Talm. tract. Sanbedr.* Though second Causes concur, yet he alone moves them all, and it is an Act of his mighty Power to extract a Mass of Waters out of the dry Dust, and hang it in the bosom of a Cloud, till he order it when and where to fall; nor can any influence of the Stars or changes of the Moon help us to rain till God please. Thirdly, All Nations have applied themselves to their Gods in this case: The Jews called upon the true God, *1 Kings* viii 35. To him *Elijah* applied him-

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himself after a Drought of three years, *Chap. xviii.*

42. And *Jehoshaphat* enquired for a Prophet of the Lord to pray for the Armies in this Distress, *2 Kings*

iii. 11. The Athenians called upon *Jupiter* to rain on their Tillage and their Pa-

stures (e). The Romans had (e) *Marc. Antonin.*

solemn Sacrifices and barefoot ad seip. l. 5. § 7.

Processions to beg Rain of their (f) *Tertul. Apol.*

Gods (f): But the Christians cap. 40.

with Fasting and Mortification, lying in Ashes, and

clothed with Sackcloth, exceeded all others in their

devout Addresses to God for

this Mercy (g). And when some (g) *Idem ibid.*

superstitious men in *St. Ambrose's*

time vainly expected Rain at the Change of the

Moon, God denied it till the Church prayed for

it, *Hexam. l. 4. c. 8.* Fourthly, This course alone

hath been found successful: Thus *Elijah* obtained

Rain for *Israel*, *James v. 16.* Thus the Primitive

Christians prevailed for the Roman Army almost

destroyed by Thirst (h), and pro-

cured Rain by their Litanies at (h) *Euseb. Ecclef.*

many other times (i): So that hist l. 5. c. 5.

our Church takes the right course (i) *Tertul. ad Scap.*

to pray to God for it. cap. 4.

§. 2. [O God heavenly Father, who by thy

Son *Jesus Christ*, &c.] This excellent Form is

built upon the best Foundation, viz. first, the

Goodness, and secondly, the Truth of God: His

Goodness appears in our calling upon him as [our

Heavenly Father;] he gives Rain from Heaven, for

he dwells above the Clouds in the Heaven of Hea-

vens, and yet hath infinite pity for us; and besides,

his Truth obliges him to relieve us, because he hath

pro-

promised by [**Jesus Christ**] (in whom all his Promises are *Yea and Amen*) *Matth. vi. 33.* that if we seek the Kingdom of Heaven and its Righteousness, all those other things (spoken of before, *Matth. vi. 31.*) all things necessary to our bodily sustenance shall be added unto us. Now though we want Rain exceedingly, and are like to want Meat and Drink if this Drought continue, yet we have been all this while praying in the first place, for Grace to make us righteous, and to bring us to the Kingdom of Heaven; that is the best and the most lasting Blessing; and as we ought to prize that most, so we have sought it first: And now we hope God will please to allow us, in the latter end of our Prayers, to mention this temporal want of Rain in the last place, and, according to his promise, that he will both grant us the spiritual Grace, and add this earthly Blessing to it: Only therefore let us beware our great concernment for Rain, do not hinder us from seeking better things first; for if we ask nothing else heartily, we offend God in valuing Earth above Heaven, and shall provoke him to deny us: But when we have given precedence to the best things, we may now [**beseech**] him [**to send us**] some [**moderate Rain in our**] great [**necessity**]; We know it is only in his power to give it, and we are now in very great want of it (for this Prayer is not to be used but on great occasion,) therefore with all possible humility and earnestness we [**beseech**] him to give it us; *Elias* his posture was very lowly, for he bowed his face to the ground, *1 Kings xviii. 42.* and his Prayer was very fervent, *James v. 16.* and so must ours be on the same occasion: Nor must we plead our Merit, but present our necessity, and beg it to prevent the sad Dearth and Scarcity which threatens

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threatens us thereby, yet we must pray for [moderate Rain] too, lest the Weather changing from a Drought to a Deluge, our Misery should be only changed, not ended, and the Judgment altered rather than removed. We beg so much [Rain] only, as may make the Earth fruitful, and oblige us to be thankful; for those are the Ends we aim at in this Request: First, [That we may receive the Fruits of the Earth to our Comfort;] for when it is moistened and refreshed by moderate showers, it will yield its Increase, and we shall have plenty of Food to comfort us: And secondly, If we receive the Mercy as we ought, that Plenty will not only turn to our Comfort, [but to] the [honour] and glory of God who is the giver of it; we shall then see our Misery if he had restrained this Mercy longer, and our great Obligations to him for hearing us at last; so that if we obtain the blessing of Rain by our Prayers, we shall acknowledge it in our [Thanksgiving,] and praise him for it [through Jesus Christ our Lord,] in whose Name we beseech him to hear us, [Amen.]

Sect.

Sect. III.

The Prayer for fair Weather.

§. 1. **T**He want and the excess of Rain, are contrary in their Nature, yet both produce the same effect of Scarcity and Famine, which in the more Eastern and Southern Countries usually followed Drought; for in *Egypt* it scarce ever rains, *Zach. xiv. 18.* and showers in Harvest were a Miracle in *Judea*, *1 Sam. xii. 17.* And hence there are few Complaints in Scripture of Excess, but many for want of Rain: And the Greek Church neither hath, nor needs an Office for fair Weather: But in these Western and Northern Climates, Famine is oftner caused by excess of Rain, and therefore the Latin Church hath an Office to remove this Judgment, and *S. Ambrose* hath a Prayer in Verse for the same purpose: Our own Chronicles also shew that long and continual Rains have frequently caused Scarcity in this Nation, which shews how necessary this Prayer is. And that we may use it with Devotion, let us consider, First, The Miseries which attend excess of Rain, which is very uncomfortable, and very mischievous: To have the Heavens dark, and the Clouds weeping, the Earth covered with Floods, and the Waters roaring, is a very sad prospect, especially if we consider what losses it brings to the Publick and to private Persons in destroying the fruits of the Earth, and spoiling the Food of Man and Beast, *Prov. xxviii. 3.* as also by breaking down Banks and Bridges, overwhelm-
ing

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ing Houses and Towns, and carrying away whatever is in the way thereof, swallowing up Cattel and Men also, and causing a great Mortality very often, after the rage of the flood be over. Secondly, Let us remember, God only can help us in this Misery; God the Father divided the *Red Sea* and *Jordan*, God the Son walked on the Waters, God the Holy Ghost moved on the Primitive Waters, and brought them all to their proper places; God is the Maker, and only Master of this unruly Element, on him *Moses* calls to stay the Rain, *Exod.* ix. 33. to him *Samuel* prays for the ceasing those terrible showers, *1 Sam.* xii. 19. and to him we may with good hope apply our selves in the like case by this excellent Form.

¶ 2. [O Almighty Lord God, who for the Sin of Man didst once drown all the World, &c.] Since every excessive Rain is a little Emblem of the Universal Flood, it may fitly bring that dreadful Judgment to our Minds; so that the Lesson in the *Roman* Office is concerning *Noah's* Flood, the *Greek* Church mentions it, and we have justly made it the Preface to this Prayer: Sin was the cause of that Deluge; the old World was drowned in Wickedness, before it was overwhelmed with Waters; and we are not innocent. It was very dreadful to have the Windows of Heaven opened, and the Fountains of the Sea breaking in upon them, covering and destroying all, pursuing Men to the tops of the highest Mountains, and swallowing them up there; and if this present Rain should continue, it might reduce us to the same extremity. 'Tis true, God hath [promised of his great Mercy never to destroy] the World [so again,] and hath

hath made the Rainbow the Token of that Covenant, *Gen. viii. 21. and ix. 15, 16.* which we own with thankfulness in this Prayer; only that we may not presume on that promise, we must consider that tho' God will never destroy the whole World so, yet he hath since destroyed particular Places and Countries so, and may justly destroy us and our Country by this Judgment; to prevent which, **[we humbly beseech him,]** with all lowliness, and yet with all earnestness, to remove it, but so, that first we confess our Sin, and our having deserved this Judgment, and then promise Repentance: By our Luxury, and abuse of Plenty, **[we have justly deserved this Plague of Rain and Waters:]** And as we imitate the old World in **[our iniquities,]** so we deserve to share with them in our punishment; this we confess to clear God's Justice, and to do him right, since he would have spared us if our Sins had not forced him thus to punish us; and as Sin was the cause, so, now we would have the effect cease, we must remove the cause by Repentance, and here we promise we will do so, for we pray for **[fair Weather]** only upon supposition we do **[truly repent,]** and though we have had some outward losses by the Judgment, yet if it have brought us inward gain, and made us penitent, it will be our advantage; let us therefore make our supposition a reality, and unfeignedly repent, and then God will repent of the Evil, and give us **[such]** a blessed change of **[Weather, that we may receive the fruits of the Earth in due season,]** and enjoy a plentiful Harvest for all this: And if we carefully and strictly observe how sadly God punished us for our Sins, and how graciously he delivered us upon our Repentance, we shall have a benefit

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benefit by this Mercy greater than outward Plenty, [for we shall learn both by his Punishments to amend our Lives,] since it is so dangerous and so hurtful to us to live in Sin, [and for his Clemency] in removing these evils, we shall learn [to give him praise and glory,] as a Testimony that we believe him to be a most gracious Lord unto us; so that we shall gain Temporal and Spiritual Blessings both, by God's hearing this Prayer, which we therefore make in the Name of [Jesus Christ our Lord,] by whom we hope to prevail. [Amen.]

Sect. IV.

Of the Prayers in time of Dearth and Famine.

S. I. **B**Ecause Famine usually follows either the want or excess of Rain, therefore the Prayers against Famine come next, which is a more grievous Judgment than either of the former, which are only terrible as they are fore-runners of this Evil; concerning which we may consider, First, How grievously many places have been scourged with this dreadful Judgment. Egypt had a Famine seven Yeas together, Gen. xli. 30. Yea, the fruitful Land of Canaan was many times very grievously punished by want of necessary Food, Sam. xxi. 1. King. xviii. 1. Lament. iv. 4, 5. Nor hath any Nation been always free from it: The Roman Empire was miserably afflicted with a Famine, in which thou-

famished were starved in the Reign of the persecuting *Maximinus*, *Euseb. hist. l. 9. cap. 17, 18.* and in *Justinian's* time, Mothers were forced to eat their own Children, *Paul. Diac. lib. 17.* Our own Annals also tell us, that this fruitful Land of ours hath been often punished with so great scarcity, that the most odious things were eaten, and many died for lack of Bread; so that we are not secure from this Judgment. Secondly, When it comes, it is one of the saddest Calamities that can happen; No life more miserable than to be tormented with perpetual hunger, and to devour the most loathsome things; No Judgment more Mortal when it rises to extremity, making the living like walking Ghosts, and killing thousands of all Ages and Sexes; and no Death more grievous than the lingering torture of being starved, which is far worse than to be slain with the Sword, *Lament. iv. 9.* Finally, no Land more miserable than that where Famine hath wasted the Country, unpeopled the Cities, made the Poor mutinous and desperate, and the Rich a prey to their fury. Thirdly therefore, let us fly to God with great devotion, to prevent or remove this Evil also: *Elijah's* Prayer brought Plenty to *Israel*, *1 Kings xviii.* *St. Gregory's* Litany put an end to the Famine in *Italy*. The *Arcadians* restored the Worship of *Ceres*, whom before they had neglected, and had their Dearth turned into a plentiful Harvest. *Pausan. in Arcad.* *Bullenger* persuaded the *Tigurine* Church to fast and pray every third day in a time of Famine, and obtained a Deliverance *(k)*; And the *Irish* were freed from a general Dearth by Fasting and Prayer *(l)*. Let us therefore fly to the same remedies,

(k) Melch. Adam vic.

Bulleng. An. 1571.

(l) Chron. Jorvallens.

Col. 832. An 906.

dies, and in such case use one of the following Prayers.

The First Prayer.

§. 2. **O** God Heavenly Father, whose Gift it is that the Rain doth fall, &c.] If an Earthly Parent cannot deny his Child Bread, *Luke xi. 2.* much less will he deny us who is [our Heavenly Father;] they may sometimes want power to help their Children, though their love be never so great, but he is always able to help us: His Providence is the first cause of all our Provisions. Our Food is the Fruits of the Earth, together with Flesh and Fish, and all these are his [Gifts;] The Rain causeth Fruits to grow, but he causeth the [Rain to fall,] he made the Beasts of the Earth, and the Fish of the Sea at first, and by his Blessing they multiply and increase for our use ever since; wherefore now that we want these Provisions, what better Method than to pray to him? And what fitter ground for our Requests than to call to mind the efficacy of his Providence, in making [the Rain to fall, the Earth fruitful, the Beasts to increase, and the Fish to multiply?] When we behold he is furnished with this Power, and find our selves in extreme want, we do earnestly [beseech him to behold the affliction] that we, who are [his People,] do endure by this lamentable [Dearth and Scarcity;] The Poor are famished, and the Rich not able to relieve them; the Children cry for Bread to their hungry Parents, and those cries pierce deeper than their own wants; our losses cannot be computed, and our necessities are

insupportable, the Judgment is very sad, and yet we must confess it is very just; [our iniquity] hath been so great, that we abused our Plenty by Excess, by Luxury and Wantonness, and now [we justly suffer] for want of those good Creatures we have formerly abused; wherefore we do repent of our most grievous Sins, and pray that [through his goodness] and bounty he will [mercifully turn] our extreme scarcity into so gracious [a plenty,] of all Provisions, that they may become [cheap,] yet easie to be procured by the poor and needy: and though any of us be rich or well-stored, so as not much to feel this Calamity in our own Persons, yet in Charity and Compassion to our poor Brethren, we heartily beg of God to grant this Mercy, though not for any worthiness in our selves, who have deserved his anger, yet [for the Love] which he bears [to Jesus Christ our Lord,] who pities us, and interceeds for us in this and all our Afflictions, [to whom] therefore with [the Father and the Holy Ghost,] in acknowledgment of former Mercies, and in hopes of this which we now pray for, [we ascribe all Honour and Glory now and for ever, Amen.]

The Second Prayer.

§ 3. **T**HE former Prayer is most proper when the Famine begins, this when it is come to the height; that when it comes by unseasonable Weather, this when it is the effect of War, in which the Fruits of the Earth are destroyed in the Country, and all Provisions cut off from besieged Cities,

Cities, where the greatest rage of Famine hath often been felt upon such occasions, forcing the starved Inhabitants to eat Dogs and Horses, yea, Carrion and Vermin; nay, compelling Mothers to eat their own Children, and Men to devour one another, as many Histories do attest, both Sacred and Profane; wherefore in this Case we may use this second Prayer.

§. 4. [O God merciful Father, who in the time of Elisha the Prophet, &c.] The Famine of *Samaria*, 2 Kings vi. 25. in the Reign of *Jehoram*, was remarkable for the fury of it while it remained, and the wonderful removal thereof: They had chosen strange Gods, and were punished by strange Food, being forced to eat the Flesh of Asses, the Head of which vile Creature was sold for eighty Shekels, and a small quantity of the filthy Corn taken out of a Pigeons Crop, for five Shekels; yea, Mothers were compelled to eat their own Infants: Yet our [merciful Father] did deliver them as suddenly as wonderfully; for the *Syrians* flying from the Siege by a terror that God sent among them, and leaving all their Provision behind, within one days time a Bushel of Wheat was sold for one Shekel, and two Bushels of Barley for the same price, and all the City was fed thereby, but that Infidel Nobleman, who would not believe the Prophet. Now their Sufferings may teach us Patience, and their Deliverance give us hope, and encourage us to call upon the same God, [to have Mercy upon us, who are now for our sins punished with like adversity:] The sins of *Samaria* were those of *Sodom*, Ezek. xvi. 46. Pride, Idleness, futility of Bread, and Uncharitableness; and 'tis too plain

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we have imitated them in our sins, and so we are made like them in our punishment; yet as God had mercy on them, so I hope, upon our Confession and Repentance, we may [**likewise find a seasonable,**] that is, a speedy [**relief,**] before this Calamity utterly destroy us: He can work a Miracle to deliver us at present, but in that we must not prescribe to him; only to prevent the like Misery for the future, we pray that He will [**increase the Fruits of the Earth by his heavenly Benediction,**] and whenever we shall have Plenty restored, [**by his bounteous liberality,**] we beg that this sad experiment of the misery of Want, may teach us [**to use**] his good Creatures, First, [**To the Glory of God,**] so as to make us more pious and thankful; Secondly, [**To the relief of the needy,**] whose great necessities we shall be more apt to pity, and more ready to supply as long as we live, since we now know what Hunger and Thirst is; Lastly, [**And to our own comfort,**] who shall be refreshed by the Plenty God gives: This Plenty therefore, and this Grace to use it well, we beg [**through Jesus Christ our Lord, Amen.**]

Se^ct. V.

Of the Prayer in time of War and Tumults.

§ 1. **W**Hen our King is engaged with a Foreign Enemy in *War*, or is disturbed by *Tumults* for his own Rebellious Subjects, we must aid him by our Prayers; and to make them more affectionate, let us Mediate upon such Occasions,

I. Of

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1. Of the Miseries of War, which causeth Famine and Scarcity, as we noted before, and puts power into the Hands of unjust and cruel Men, who use it too often to oppress, plunder and destroy: And wherever this Fury comes it lays all things waste, being attended by Blood and Smoak, Murders and Mischief, Desolation and Destruction, so that he must be barbarous and obdurate, who will not heartily pray for the ceasing of this dreadful Judgment. 2ly, And Prayer is a very proper means, since God is the Lord of Hosts and God of Battel, *Exod. xv. 3.* and that side he favours ever gets the Victory, or at least comes off safe: For which reason Prayer hath been used by all Nations before they went out to War; *Solomon* supposes the Jews would never omit it, *1 Kings viii. 44, 45.* And the Examples of *Moses*, *Exod. xvii. 2.* *Asa*, *2 Chron. xiv. 11.* *Jehoshaphat*, *2 Chron. xx. 6.* and *Hezekiah*, *2 Kings xix. 5.* shew how much this contributed to the Victory: *Scipio the Great* went up to the Capitol before every one of his Military Expeditions: The *Greeks* and *Romans* ever offered Sacrifice before the Battel: And at *Rome* they were wont to send their General into *Mars* his Temple, to shake the Shields that hung there, and cry, O *Mars*, awake. *Servius in 8 Æn.* The Holy *Constantine* taught his Soldiers a Form of Prayer to be used in time of War, as *Eusebius* relates; and *S. Gregory* advises the *Sicilian* Bishops to use the Litany every *Wednesday* and *Friday* against the barbarous IncurSIONS; and both Eastern and Western Churches have proper Offices in time of War, the Sum of which is given us in this excellent Prayer.

§. 2. [Almighty God, King of all things, and Governour of all things, &c.] When the Enemies
Power

Power seems great and formidable, it is then very proper for Pious Men to cheer up themselves with the far greater Power of God, and therefore those Prayers of *Jehoshaphat*, 2 Chron. xx. 6. and *Hezekiah*, 2 Kings xix. 15. begin (as this doth) with the commemoration of God's Supremacy and Power; if our Enemy be a King, our God is [King of Kings;] if he Govern a few Provinces, our Lord [Governs] the whole World, and [all things] therein; tho' our Adversaries perhaps may think they can easily resist our Forces, yet [his Power] (whose aid we now implore) [no Creature is able to resist:] And we are sure his righteous Providence doth wisely and equally order all events, it being his Part [to punish Sinners, and to be merciful to them that truly Repent:] Wherefore we resolve to repent us of our Sins, before we begin the War, lest they prove our worst Enemies, and make Heaven to be our Foe, so that our just cause might suffer for the wickedness of those engaged in it, *Deut.* xxiii. 9. *Josh.* vii. 11. 2 *Chron.* xiii. 8. But when we have repented and reconciled our God to us, we dare then (as the Ancients use to do) Appeal to the Judge of all the World to determine between us and our Enemies; and since we believe the event to be wholly in his Power, we make our Prayers to him to take our Part: Yet we do not imitate the *Pagans* of old, and *Mahometans* of latter time, who curse their Foes before the battel, *Numb.* xxiii. We only pray to God [to save and deliver us from the hand,] and the power [of our Enemies;] we wish only our own safety, not their destruction; [Their Pride,] which incited them to set upon us, we pray it may be [abated;] [Their Malice,] which spurs them on to blood and cruelty,

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cruelty, we pray may be [asswaged,] [Their Plots and Devices] which manage the Design against us, we pray may be [confounded,] but we beg all this, not with any malice to their Persons, or direct wishes of their ruin; for if we could be safe and quiet by their ceasing from Hostility, we should be well pleased: Our end in these Petitions is only that God may secure us, and [Arm us] with that which we trust in more than all other things, viz. [the Defence] of his Providence, *Psal. xciv. 22.* by which we doubt not but we [shall be preserved] both now and [evermore, from] these and [all] other [perils,] And if he please to hear us, and give us the better, we will not abuse the Mercy to Luxury or Revenge, but our Conquest shall end in [glorifying] our Mighty and Merciful God, [who is the only giver of all Victory:] We will acknowledge and praise him, wherefore we beseech him to hear and answer this our Request, [through the Merits of his only Son Jesus Christ our Lord,] to whose Intercession for us we hope he will say [Amen.]

Sect. VI.

Of the Prayer in time of Plague or
Common Sicknes.

§. I. **T**HE Plague, both in Scripture, *2 Sam. xxiv. 13. Matth. xxiv. 7.* and in these Prayers is set in the last place, because it is many times the consequent of unseasonable Weather, and the ill Diet that Famine forces on us, or of War and great

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great Slaughter, and is the greatest Evil of the three, since three days Pestilence is proposed to *David* as equal to the three Months War, or seven Years Famine ; and it will help our Devotion in this Calamity, to consider, 1. The terror of this Judgment, which, *First*, cuts off many thousands in a short space, and therefore the Plague is called by the Name of *Death*, *Jerem.ix.21.* because where it rages in extremity, it makes a Country or City almost desolate, the living scarce sufficing to bury the Dead, there being cut off in our memories, *An. 1655.* in one City of *London*, 68596 Persons, by this one Disease only, in a few Months time. *Secondly*, We may think of the universality of this Evil, from which none can fly, no Age, Sex, or Condition, being free from it ; Princes and Peasants, Soldiers, Merchants, Scholars, good Men and bad, being all exposed to it ; so that none can tell how soon they may be smitten : And therefore every one should prepare, especially considering, *Thirdly*, The suddenness of the Stroke, seizing the very strongest, and dispatching them in a few days ; so that if it find us unfit for Death, it may destroy both Souls and Bodies also, and God by the Pestilence is said to *make a way to his indignation*, *Psal. lxxviii. 51.* this being to too many the Prologue to eternal Misery. *Lastly*, We should meditate on the misery of the Disease it self, which enrages the Blood with a poisonous heat ; and tho' it make us need Succour extremely, yet it deprives us of it, and makes our nearest Friends fly from us, so that we languish without pity, die without observation, and are in danger to be buried with the Burial of an Ass. In the next place, when our Hearts are molified with this dreadful prospect, we must remem-

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remember, that as this Judgment comes from the immediate hand of God, 2 *Sam.* xxiv. 12. so he only can deliver us, and make the Plague to cease. Hence *Aaron's* Incense, and *Phineas's* Prayer, *Numb.* xvi. 46. *Psal.* cvi. 30. were offered to him, and did prevail. To him the Jews were always to address in time of Pestilence, 1 *Kings* viii. 37. yea, the Gentiles built Altars, and offered Sacrifices to their Gods on this sad occasion, *Alex. ab Alex. gen. dier.* l. 5. c. 27. The first Christian Litanies were made on this occasion, and all Churches have had special Offices for it; and therefore it is highly reasonable we should devoutly use this agreeable Form provided by our Church against this most grievous Visitation.

§. 2. [O Almighty God, who in thy wrath didst send a Plague upon thine own People, &c.] To support us in this sad Visitation, the Church presents us with two Examples parallel to our Case: First, Of the Israelites in *Moses's* time, who having (as we have done also) provoked an [Almighty God,] as an evidence of his displeasure he [sent a Plague] among them, the Scourge he uses when [his wrath] is at the highest, *Numb.* xvi. 46. *Exek.* xiv. 19. And though they were [his own People,] as we also call our selves, and had been by him delivered from *Egypt*, and brought out into the [Wilderness,] where there was no natural cause of Infection, yet there, [for their obstinate Rebellion against Moses] their Prince, [and Aaron] their chief Priest, for Schism against their Spiritual, and Sedition against their Temporal Governor, (the two Epidemical Vices of this Nation,) he sent a Plague among them that suddenly

denly destroyed almost 15000 of them: And we should examine if some Sin like theirs hath not involved us in like ruin. The second Instance is that 2 Sam. xxiv. **[in the time of King David,]** who though otherwise a good Prince, yet priding himself in the Number of his People, and not paying God's Shekel due upon every Muster, *Exod.* xxx. 12. for this Pride and Sacrilege, God lessened the number of his People, and diminished the Revenue of the *Exchequer*, by cutting off seventy thousand by a dreadful Pestilence: Yet for our Comfort we remember, that though God was thus highly and justly provoked, upon the Address of injured *Aaron* he stopt the former Plague, and upon the Penitence of offending *David* stayed the other before one day was expired of the three threatened, 2 Sam. xxiv. 15. and though so many died, yet **[remembering his Mercy he spared the rest:]** And this encourage us to repent of our Sins, and call upon him **[to have pity upon us]** who are both very **[miserable]** and grievous **[sinners, who are now visited]** as they were **[with great sickness and mortality,]** of which we confess our Wickedness is the cause, and our Misery makes us the more sensible of our heinous Transgressions, and the more earnest in our Prayers, **[that like us]** the same God in the same case **[did accept of an atonement]** from *Aaron*, and stayed the Plague in the Wilderness, and also upon *David's* Repentance and Supplications, **[did command the destroying Angel,]** who had a Commission to kill by Pestilence for three days, **[to cease from punishing]** before the time was expired; so we now do most importunately beg **[it may please him,]** who only can take off what his hand lays on, **[to withhold from us this]** raging **[Plague and]** grievous

grievous Sickness:] which great Mercy we crave, not through the Merits of any particular Saint, as Papists do, but [**through Jesus Christ our Lord,**] by whom we hope to prevail, [**Amen.**]

Sect. VII.

Of the Prayers in Ember-Weeks.

§. 1. **T**HE Apostles were Fasting when the Holy Ghost first came on them to confirm their Ordination, *Acts* ii. 15. and they used to Fast and Pray when they Ordained others, *Acts* xiii. 2, 3; from whence the first Christian Bishops used to appoint Fasting and Prayer when they conferred Holy Orders, which in the first planting of the Gospel were dispensed as there was occasion; but as soon as the Church was settled, the Ordination of Ministers became fixed to certain Set-times, which was the Original of those four Weeks of Fasting, now called *Ember-Weeks*, which the Decretal Epistles say were fixed by *Calixtus*, *An.* 221: though it be more probable that *Gelasius* did settle the Ordinations of these four times, *An.* 495. according as they were afterwards observed in the Western Church, and mentioned in many Councils Foreign and Domestic (*m*). And the Laws of King *Canutus* enjoin all to keep the *Imbren-Fasts* (*n*), which being observed in several Churches obser-

(*m*) *Concil. Mogunt.* *An.* 813. *Capitular. Caroli* i. s. c. 86. & *Lib.*

6. 4. 387. Excerpt.
Egberti Can. 97. An. 150. p. 267. Spelm. Conc. Agham. Can.
16. An. 1009. Spelm. p. 518.

(n) Leg. Canett, cap. 23. Spelm p 546. Ab. 1232

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 ved with some variety, were soon after settled by
 the Council of *Placentia*, *An. 1095.* to be the
Wednesday, Friday and Saturday, after the first *Sun-*
day in Lent, after *Whit-Sunday*, after the Fourteenth
 of *September*, and after the Thirteenth of *Decem-*

(o) *Concil. Placent.*
ap. Bin. Tom. 3. Part. 2.
pag. 416.

ber (o); and at these very times
 they are still observed as times
 of Fasting in the Church of
England; and by the Statute-
 Law, a Penalty is laid upon all that eat Flesh on
 these *Embring-days* (p): And

(p) *Stat. Edward. 6.*
An. 3. cap. 19.

there is good reason to affix the
 Ordination of Ministers to these
 Set-times of Fasting: First, That
 as all Mens Souls are concerned in the Ordaining
 a fit Clergy, all may joyn in Fasting and Prayer
 for a Blessing on it. Secondly, That both Bishops
 and Candidates, knowing the time, may prepare
 themselves for this great Work. Thirdly, That
 no vacancy may remain long unsupplied. Last-
 ly, That the People knowing the times, may,
 if they please, be present, either to approve the
 choice made by the Bishop, or to object against
 any whom they know to be unworthy; which
 Primitive Privilege is still reserved to the People
 in this well-constituted Church. And since God's
 Grace is so necessary to this great Work, here are
 two very proper Forms for this occasion to be used
 by all at these Seasons.

The First Prayer.

§. 2. **WE** have a double Encouragement to make
 this Prayer, First, From his Nature to
 whom we pray, who is *Almighty God our*
Heavenly

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Heavenly Father;] Secondly, From his value of that we pray for, *viz.* the Catholick or [Univer-
sal Church, which he hath purchased to himself, by the precious Blood of his dear Son,] *Acts* xx. 28. *Ephes.* v. 25. which holy Society cannot subsist without fit Pastors to rule and feed it; and therefore we beg of him [mercifully to look upon it,] [And] especially [at this time,] when these Pastors are to be chosen and solemnly ordained by the Bishops, to whom only the holy Apostles committed the power of Ordination, *Hieron. Ep. ad Evagri.* and those who were ordained by meer Presbyters, were by a general Council declared to be in no Orders at all, *Concil. Oecum. Constant. Can. 4. Ann. 333.* The Bishops therefore (though they use the assistance of Presbyters, *1 Tim.* iv. 14.) being the sole Persons who act authoritatively in this Matter, we ought to pray that God [will guide their Minds,] to proceed with all wariness and circumspection, so that they may [lay their hands] (the most ancient Ceremony in conferring Holy Orders) [suddenly on no Man,] [*1 Tim.* v. 22. till they have carefully examined his Learning, and had sufficient Testimonial of his Life, lest they become guilty of the Sins he commits in this sacred Office; But that they, like good Stewards, may faithfully and wisely make Choice of fit Persons to serve in the sacred Ministry of Gods Church,] according to the Rules laid down by *S. Paul* in his Epistles to his two Bishops *Timothy* and *Titus*, and the Canons of the Church grounded thereon. Secondly, We pray for those who now [shall be Ordained to any Holy Function,] That it may please God to give them [his Grace] to fit them for their Office, and [his Heavenly Benediction]

Benediction] to prosper them in the discharge of it, so that by the innocency [**of their Life,**] and the efficacy of [**their Doctrine**] they may promote the two great ends of their Calling, which are, [**to set forth the Glory of God**] and [**to set forward the Salvation of all Men,**] to both which, pious and learned, prudent and painful Clergymen do so directly serve, that we have all reason most earnestly to beg this [**through Jesus Christ our Lord, Amen.**]

§. 3. For variety, and as more proper for the Saturday and Sunday of these times, we have another Form much to the same Purpose. He that we call upon is [**Almighty God, the giver of all good Gifts,**] *Jam. i. 17.* and the first appointer of those distinct Orders in his Church, that are necessary to the Government and Welfare thereof, *Ephes. iv. 11.* and as the Church is his House, *1 Tim. iii. 15.* he as the Master ought [**by his Providence to appoint these divers Orders**] of Bishops, Priests, and Deacons: And now that a new choice is to be made into some of these Offices, we [**humbly beseech him to give his Grace to all those who are to be called**] by the Bishops, whom he hath made his Stewards in this Matter, either to the [**Office of Priesthood**] or the [**Administration**] of a Deacon, neither of which places can be rightly discharged without the divine Grace; wherefore as *Moses* prayed for *Levi*, that God's *Urim* and *Thummim* might be with them, so we beg of him, [**to replenish these Persons with**] *Urim*, that is, [**Truth of Doctrine,**] and *Thummim*, that is, [**Innocency of Life,**] with Learning and Piety, right Opinions and holy Example, [**that they may faithfully**

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faithfully serve] in these sacred places wherein they daily appear [before God] both [to the honour of his great Name,] which will be praised for so well providing for his Peoples Souls, [and to the benefit of his Holy Church,] which will be adorned and edified by such Ministers; this therefore we beg [through Jesus Christ our Lord, Amen.]

Sect. VIII.

Of the Prayer for the High Court of Parliament.

§. I. **T**Hough our ancient Monarchs of this Kingdom, Saxons and Normans coming in by Conquest, governed according to their own Will at first, yet in after times they chose themselves a great Council of their Bishops and Barons, and finally they freely condescended to let the People choose some to represent them, so that for about 400 years we have had Parliaments, consisting of Bishops and Barons, to represent the Clergy and Nobility, and of Knights and Burgesses to represent the Commons, of which three Estates assembled under the King, (who calls them when he pleases, confirms what he likes, and prorogues or dissolves them as he sees cause) doth our English Parliament consist: Now these being never summoned but when the King desires their Advice, *de arduis regni negotiis*, and having great Affairs usually under their Debate, and happy Opportunities to do good to their Prince and their Country, it is fit we should

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pray for them: The Primitive Christians prayed for the Senate of Heathen Rome. *Tertul. Apol.* And the Gentiles used to Sacrifice in the beginning of all publick Councils, which used also to be held in some

(q) *Al. ab Alex. gen. dier. l. 4 cap. 11. Aulus Gellius l. 14. c. 7.*

sacred place (q); and sure we Christians ought not to shew less devotion, especially when we have so curious a composurè to offer up our desire in, as this Prayer is.

§. 2. [Most gracious God, we humbly beseech thee as for this Kingdom in general, so especially for the high Court of Parliament, &c.] The Jews were to pray for the peace of that Kingdom, under which they lived as Captives, *Jerem. xxix. 7.* The Christians prayed for the prosperity of the Roman Empire by which they were persecuted; The Persians, though Gentiles, were to pray and sacrifice for their Nation, *Herodot. l. 1.* The Romans besought God for the Nobility and Senate, *Al. ab Alex. l. 5. c. 27.* And shall we neglect to pray for our Country and the great Council thereof? 'Tis a great thing indeed to pray for a whole Kingdom, but we go to a [most gracious God, and beseech him humbly, as well for the Kingdom in general] in whose Peace we shall have Peace, [as in special for the high Court of Parliament,] the Representative of the whole, not now as heretofore rebelling against and exalting themselves above, [but assembled under our most religious and gracious King,] having great and weighty matters under their Consideration, in which they need all our Prayers: And the particular Request we make for them is, that since they are summoned to consult for the Nations safety,

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ty, it may [please God] first [to direct all their Consultations] to the best and noblest ends, and then [to prosper them,] so as they may be successful and produce the most desirable effects. First, As to the ends at which we desire their Counsellors may aim, they are Three, 1. [The advancement of Gods Glory,] which should be the chief end of all our Actions, 1 Cor. x. 31. and ought especially to be the main design of Christian Senators, not to advance their own reputations with a Party, but to promote things truly just and good in themselves, for which God may be praised. 2. [The good of Gods Church,] the welfare of which is so closely joined to the Nations safety, that the Church and State do always stand or fall together; and therefore we pray these Councillors may be directed to aim at the securing the Doctrine, Discipline and Worship of the Church, with its Maintenance, Privileges and Rights, the destruction of which would let in a Flood of Confusion and Mischiefs upon us. 3. We pray they may [aim at the safety, honour, and welfare of our Sovereign and his Kingdoms;] for the interest of King and People, rightly understood, is all one, he being the head of this great Body; if he be safe, honoured and prosperous, we are so also; so that giving him liberal Supplies and ready Assistance to make him safe and prosperous at home, honoured and feared abroad, is to make our selves safe and happy: These therefore are the Ends we pray God would direct them to aim at. Secondly, The Effects we desire they may obtain are, [that by their endeavours, all things] which are discomposed [may be so well ordered,] and all that is already in good order [may be so settled upon the best and surest

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of all Foundations] of Prudence, Honesty and Piety, [That] by their good Laws, their wise and Loyal Constitutions we may have [Peace] abroad, and Happiness at home,] That in all our Judicatures [Truth] may be victorious, and on all Criminals [Justice] may be executed, That we may keep the purity of our Principles in [Religion,] and adorn it with the Practice of [Piety] in our Conversation, and that all these incomparable Blessings may not only be the Felicity of our days, but remain to our Posterity [and be established among us for all Generations,] and then we shall be a holy and a happy People: Wherefore when we reflect upon the vast advantages our Country may for many Ages receive from the Wise, Loyal and Pious Counsels of a good Parliament, [we humbly] and most devoutly [beg these] Blessings before mentioned, [and all other] things which Almighty God sees to be [Necessary] and Profitable [to those assembled] in this Parliament, [for our selves] and all our fellow-Subjects, yea [for the whole Church, in the Name] and by [the Mediation of Jesus Christ;] And though we have no Merits in our selves to deserve such great Mercies, yet we hope to obtain them by his Merits and Intercession, who is [our blessed Lord,] whom we daily serve here, and our only [Saviour,] whom we rely on for eternal Happiness hereafter, [Amen.]

Sect.

Sect. IX.

Of the Prayer for all Conditions of Men.

§. 1. **W**E are expressly commanded to pray for all Men, 1 *Tim.* ii. 1. And though we do so in the Litany and Communion Office, yet that it might not be omitted any day, this Collect is added to supply the place of the Litany, and when that is not used, this is: Hence some call it *the Lesser Litany*, and it teaches us to express a hearty Charity to all, especially to the Afflicted, and to those that are Sick, who are usually Prayed for in this Form.

§. 2. [**O** God the Creator and Preserver of all Mankind, &c.] To whom should we pray for all Estates and Conditions of Men, but to that [God] who was [the Creator,] *Revel.* iv. 11. and is [the Preserver of all Mankind,] *Job* vii. 20? None so like to pity them as he that made them, none so able to succour them, as he whose Providence upholds all things; wherefore being mindful of his Goodness and All-sufficiency [we humbly beseech him.] First, In general for all the World, and for [all sorts and Conditions of Men;] and though there be innumerable differences and varieties in the Natures and the Condition of Men, yet our God is able to supply them all according to their needs: And what fitter request can we make for all the World than *David's* Prayer, *Psal.* lxxvii. 2. [that God would be pleased to make his ways] (that is, the Methods of his Providence, *Isa.* lv. 8. and

the paths of his Law, *Psal.* cxix. 1. [**known unto them, and his saving Health**] (that is, his Gospel, and the means of Salvation, *Rom.* i. 16.) [**unto all Nations;**] for the conversion of all Pagans, Jews, Turks and Hereticks, who as yet remain in darkness and are without the Church: But our Christian Charity which commands us to pity these, obliges [**us more especially to pray for**] the prosperity, and [**good estate of the Catholick Church,**] *Psal.* cxxii. 6. of which we our selves are Members: Yet since the Happines of his holy Society doth not consist so much in outward Peace and Plenty, (for it hath been as glorious in Persecution as in the most quiet times,) therefore we pray that our Lord will make good his Promise to it, that it may be always [**so guided and governed by his good Spirit,**] *John* xiv. 16. that the whole Church may never err, and that [**all**] the Members thereof [**who profess**] the true Religion [**and call themselves Christians,**] may by this Spirit of Truth, be kept from all Heresie and false opinions in Faith, and may [**be led**] thereby [**into the way of Truth,**] *John* xvi. 13. And that they may not only believe aright, but [**hold the Faith in unity of Spirit, and in the Bond of Peace,**] *Eph.* iv. 3. that as they all are one Body and taught by one Spirit, so they may be all of one Mind, and be at peace one with another, so that the Church may not be so scandalously and mischievously divided any longer. And furthermore that this Peace and mutual Charity may continue, we pray they may adorn the Holy Doctrine of the Gospel with [**righteousness of Life,**] *1 Tim.* iii. 9. for it is Truth, Charity and Piety, that can only make Christians happy here and hereafter also. [**Finally**] since among all conditions of Men, none so much need

need our Prayers as the afflicted, therefore **[we commend to Gods Fatherly Goodness,** and to his never-failing Compassion **[all those who are any ways afflicted,**] of whom there are various instances, some of them troubled and grieved **[in Mind,**] others **[visited]** with sickness, pain, or weaknels in **[Body,**] and others **[distressed]** and wronged in their **[Estates,**] We pray for all these sorrowful, sick and poor Creatures; and since some of them sent their Names to beg we would more particularly remember them, we pray (*especially for those for whom our Prayers are desired:*) and as (it we were in their sad Condition) we would wish above all to be heartily Prayed for, so now we most affectionately desire, **[that it may please God to comfort]** them while their Troubles endure, and to **[relieve them]** out of this sad Estate; and that he who knows all their Wants and Desires will dispense his Succours **[according to their severall necessities,**] for he is able to supply them all; May he therefore **[give them Patience]** to support them while their Calamity continues, **[and]** so sanctifie it to them, that whether it end in life or death, they may have **[a happy issue out of all their Afflictions]** at last: All which necessary and charitable Petitions **[we beg]** of God to hear and answer **[for Jesus Christ his sake, Amen.]**

Sect. X.

Of the Collect for Pardon.

§ 1. **T**His short devout Collect is joyned to the ancient Litanies of the Western Church; and since Sin is the cause of all the foregoing Judgments, this may be added to any of the former, as a Prayer for Pardon of Sin; for which reason also it is used by some devout Men, (when they use the Church-Prayers in private) instead of the Absolution.

§ 2. [**O God, whose nature and property, &c.**] Our business being to beg Mercy in time of our Misery, to whom should we apply our selves but to that God [**whose nature and property is ever to have Mercy and to forgive?**] *Dan ix. 9. Exod. xxxiv. 6.* He is the Fountain of it, and the Original whence it flows; Mercy in him is natural, and by him given to others; he only can forgive in his own Right and Name, all others by Commission, *Mark ii. 7.* Of him therefore we beg that he will kindly [**receive our humble Petitions,**] which we have now made in time of our Distress: [**And though**] he might justly reject our Prayers, and continue his Judgments which our Sins have brought upon us, yet we beseech him to pity us, who confess [**we are tyed and bound with the chain of our Sins;**] bound by the power of them, and made Captives; bound by the guilt of them, and liable to condemnation: And since he alone hath power to free and to acquit us, we pray that
[the

Sect. XI. The general Thanksgiving. 219

[the pitifulness of his great Mercy] and infinite Compassion, may move him to [loose us] from the Bondage of Corruption, and the Judgments deserved by it: Which infinite Blessing, as it must be obtained by the Intercession, so it will be [for the honour of our Mediator and Advocate Jesus Christ our Lord;] for all the World will see the Glories of his interest in Heaven, when such Sinners as we are rescued from just Punishments by his Mediation; hear him therefore, O Lord, for us; [Amen.]

Sect. XI.

Of the General Thanksgiving.

§. I. **N**Otwithstanding the Hallelujah, the *Gloria Patri*, and daily Psalms, it was thought by some that our Liturgy wanted Forms of Praise, upon which account the particular Thanksgivings were added in the time of King James, and this General one at the time of our Sovereign's Restauration. And that we may use this Form with a devotion suitable to the excellency of its composition, Let us meditate, First, That Praise is one of the most essential parts of Gods Worship, by which not only all the Christian World, but the Jews and Gentiles also pay their homage to the Divine Majesty. Secondly, That it is very just and reasonable we should make this return, considering how many blessings we daily receive from God, and that he

he desires nothing else from us, nor can we give him back any thing but Love and Gratitude. Thirdly, That no duty can be cheaper, or more easie to be performed, no Man can want Leisure or Ability for this, and therefore no excuse can be made for the omission of it. Fourthly, It is most pleasant and comfortable in the performance, *Psal. cxlvii. 1.* it being the most delightful of all things to survey the evidences of God's love to us, and to reckon up the benefits we have had thereby, and therefore it is the employment of Heaven. Lastly, It is most gainful and profitable in the event, for it engages our great Benefactor to continue the Mercies we have, and as well inclines him to give, as fits us to receive more: With which Considerations when we have turned our Hearts into a disposition to praise God, this exact and comprehensive Form will instruct and assist us to do it with Understanding and Devotion.

S. 2. [**Almighty God, Father of all Mercies, we thine unworthy Servants do give thee, &c.**] When we are to offer up our Praises, we must be careful to direct them to the right Object, *viz.* to [**Almighty God**] who being [**the Father of all Mercies,**] *2 Cor. i. 13.* and the giver of every good Gift, *James i. 17.* ought to receive Thanksgiving and Glory from all Men, and especially from us, who by our Profession are [**his Servants,**] and yet by our manifold sins have made our selves [**unworthy**] of the least of his Favours, *Gen. xxxii. 10.* Wherefore being sensible of his infinite goodness, and our great Obligations, [**we give him most humble and hearty thanks,**] offering unto him a sacrifice of Praise in all humility, because
of

Sect. XI. **The General Thanksgivings.** 221

of our unworthiness, and in all sincerity, because of the freeness of his Grace: And the subject of our Gratitude is vastly large, for we are to bless him **[for all his Goodness and loving-kindness]** shewed **[to us, and to all Men,]** for from this Fountain do flow all the Comforts that we, and all the World do enjoy: *[And because it is a just and pious custom for those who are restored from sickness, or any great danger, to desire publick thanks may be given for their deliverance, to set forth Gods glory, to express their gratitude, and to attest the efficacy of the Churches Prayers:]* We do therefore, Particularly praise God for those who now desire to have us joyn with them in offering their Praises and Thanksgivings for his late Mercies vouchsafed to them.] But indeed his Mercies are innumerable, *Psal. cxxxix. 17.* and though nothing less than Eternity will suffice to reckon up the particulars, yet we will commemorate the great and general Heads, and most humbly and heartily **[bless him for]** all Temporal Mercies, *viz.* for **[our Creation]** out of nothing by his Power, to which we owe the beginning of our Life: for our **[preservation]** from thousands of Miseries and dangers by his Providence, to which we are indebted for the continuance of our Being: And also for **[all the blessings of this Life,]** Food and Raiment, Health and Wealth, Peace and Prosperity, Benefactors and Friends, all which we are supplied with by his Bounty, which hereby makes our lives to be comfortable unto us: **[But]** if these were all his Mercies, we could only have hope in this life, and therefore we have Spiritual and Eternal Blessings to praise him for, which because they are more excellent and more durable than the former, therefore **[above all]** we praise him **[for his**

his inestimable love] declared [in the redeeming] us and all [the World] from everlasting death [by] the Cross and Passion of [our Lord Jesus Christ,] without whom it had been better for us never to have had a Being, *Matth. xxvi. 14.* And since we cannot receive the Benefits of his meritorious Death without Faith and Repentance, we bless him for his Word and Sacraments, [and all the means of Grace,] which he hath appointed to beget and increase these holy dispositions in us, and which we in this Church by his goodness do enjoy in plenty and purity. Finally, Since he hath prepared an everlasting Happiness for us when this Mortal Life is at an end, we give thanks unto him, [for the hope of Glory] *1 Pet. i. 3.* by which we are encouraged in our Duty, and supported under our present Troubles, and in which at last we shall have a perfect fruition of all good: [And] when we reflect upon the infinite number and unconceivable value of all these Blessings, [we] turn our Praises into Prayer, and do beseech him to give us that due sense of all his Mercies, that through the Operation of his Holy Spirit, [our hearts may be unfeignedly thankful] for them all, being filled with love and gratitude toward the Author of all our Comfort: Which inward thankfulness if it be vigorous and sincere, will break forth, and excite our tongues to repeat these forms devoutly, *Matth. xii. 34.* But because neither the gratitude of our hearts nor tongues are a sufficient return, we pray [that we may shew forth his Praise, not only with our Lips, but in our Lives] the holiness of which is a certain proof we truly love God, *John xiv. 23.* and a means for one Man to engage a thousand others, even as many as see his

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his goods Works) to glorifie him by whose Grace all good is performed, *Chrysost. in Gen. hom. 26. T. 1. p. 203.* Wherefore let us prove that his love hath won our Hearts, [**bp our giving up our selves**] intirely [**to his Service,**] *Rom. xii. 1.* and declare we esteem our selves eternally bound to please him, and bring honour to him, [**bp our walking before him in Holiness and Righteousness,**] as long as his Mercies endure, that is, [**all the days**] of our Lives; and thus we shall not cease to praise him when we go from Church, but shall bless him and cause him to be praised every where and at all times. This blessed use therefore of his favours we desire to make, and beg we may have Grace this to return them, [**through Jesus Christ our Lord,**] by whose Merits and Intercession we obtain them all: [**To him**] therefore who hath redeemed us, [**with the Father**] who did create us, [**and the Holy Ghost**] who sanctifieth us, by the means of Grace, [**be all Honour and Glor**] ascribed by us and all Men, both in this [**World,**] and in that which is [**without end, Amen.**] Praise ye the Lord, [**Amen.**]

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Sect. XII.

Of the Thanksgiving for Rain.

S. 1. **L**actantius assures us that the Gentiles not only applied themselves to the Gods in Drought, Famine and other Calamities; but when the Evils were removed, they cheerfully ran to their Temples, crowning their Statues, and making Oblations and Sacrifices to them (a); yea upon the granting of Rain they built particular Altars to showing Jupiter: And David seems to have written the lxxv Psalm on purpose for a publick Thanksgiving upon the removal of this Judgment: Which being so justly due to God, for the blessing of Rain after so great a want of it, our Church hath composed this Eucharistick Form, wherein the Divine Majesty is worthily praised upon this account.

S. 2. [**O God our Heavenly Father, who by thy Gracious Providence, &c.**] The giving of Rain in due season is so great a blessing, that Scripture makes it the emblem of the most desirable things, Prov. xvi. 15. and Hos. vi. 13. And since the Divine and [**Gracious Providence of our Heavenly Father**] is the [**Cause**] of it (as we have proved before) we ought to return him thanks for it, and first for that which he ordinarily bestows, viz. [**the former Rain**] which he gives at Seed-time, to make that which is sown take Root, Isa. xxx. 23. [**and the latter Rain**] which he sends before Harvest,

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Harvest to fill the Ears of Corn, and bring them to perfection, *Joel* ii. 23. *Deut.* xi. 14. (both which the *Athenians* acknowledged by two several Sacrifices;) For which there is very great reason, since the end why God makes these showers [**descend upon the Earth,**] is to cause it [**to bring forth Fruit for our use:**] it being one of the principal instruments which he uses, to furnish us with Plenty; so that we must bless him for it, when it comes regularly: But when we have known the misery of wanting it, then we are taught to value it by a sad experience. Secondly therefore, now God hath heard our Prayers, [**we give humble thanks**] (as knowing we were unworthy) [**that he was pleased in our great necessity,**] when all our Fruits and Provisions were like to be lost for want of it, then [**to send a joyful Rain**] upon our Country, which is [**his Inheritance, to refresh**] the pined Fruits and parched Earth, [**when they were dry**] and without hope, *Psal.* lxxviii. 9. We acknowledge these plentiful showrs were so seasonable and so beneficial, that they tended [**to the great comfort of**] us and our Neighbours, who are [**his unworthy Servants,**] and could not expect or deserve so great a Blessing: And therefore it shall end in [**the Glory of his holy Name,**] to which we will offer up our most hearty Praises for this mighty favour which he bestowed on us purely [**through his Mercies in Jesus Christ our Lord, Amen.**]

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Sect. XIII.

Of the Thanksgiving for Fair Weather.

§. 1. **T**HE first Altar we read of was built by *Noah*, to praise God for the ceasing of the Universal Flood, *Gen. viii. 20, 21.* And the Poets, who have imitated that Story, tell us that *Deucalion* and his Wife went to Worship the Gods as soon as that Deluge was over, *Ovid. Metam. l. 1. Fab. 10.* And if our late terrible Inundations did not proceed so far, we owe it only to God's Mercy, who hath timely stayed the violence thereof; to whom our Church teaches us, on this Occasion, to Address our selves in this proper Thanksgiving.

§. 2. **[O Lord God, who hast justly humbled us by thy late Plague of immoderate Rain, &c.]** Now that the terror of the late Floods and Tempests is past, and the danger over, we must not harden our Hearts like *Pharaoh*, but in the first place confess our Sins were the true cause of those Miseries and Losses; and that God may be Justified, we must acknowledge **[he did justly humble us by the late Plague of immoderate Rain and Waters:]** Our Wickedness did overflow, and provoke him to turn that very Rain, which is the Parent of most Earthly Blessings, to be the Scourge to chastise us, and the Instrument to destroy them. Yet, Secondly, Since without any Merit of ours, but purely **[in his**

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his Mercy] he was pleased [to relieve] us in that extreme misery, [and to comfort our Souls,] by removing the terror which was upon us, and granting to us [this seasonable and blessed change of Weather,] this Mercy is highly acceptable unto us, preventing many sad losses which threatned us, and freeing us from the most dismal expectations: Wherefore [we praise and glorifie his Holy Name,] upon which we called, and thereby obtained [this Mercy: And we will] not only bless him for this present Favour now, but [always declare] to the whole World the greatness [of his Loving-kindness] toward us, so that the Memory of his infinite and never-failing Goodness shall continue [from Generation to Generation,] *Psal.* lxxix. *ult.* and he shall ever be praised [through Jesus Christ our Lord, Amen.]

Sect. XIV.

Of the Thanksgiving for Plenty.

§. I. **I**F every good Christian take himself bound in Duty to praise God for every single Meal, how much more are we bound to bless his Name, for feeding a whole Nation at once? But Plenty, though it oblige to the highest Gratitude, is apt to make us forget the hand which doth bestow it; and therefore the *Israelites* are cautioned to beware they did not forget the Lord, when they came to enjoy the abundance of *Canaan*, *Deut.* viii. 11, 12, 13. and

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to prevent the like Ingratitude in us, the Church admonishes us to praise God in this Form.

§. 2. [**O most merciful Father, who of thy gracious goodness hast heard, &c.**] It is the part of a kind Father to provide Food for his Children when they crave it, *Luke xi. 11.* and the Children so provided for have a lasting Obligation laid upon them thereby : But in our case, when no earthly Parent could help us, then did God, [**our most merciful Father,**] without any desert in us, meerly [**of his gracious goodness,**] *Psalms lxviii. 10.* [**hear**] and answer [**the devout Prayers**] which were made by [**the Church**] in our late great Necessity ; And what we then prayed so earnestly for, he hath now granted ; for it is He alone that [**hath turned our**] late intolerable [**Dearth and Scarcity into**] this wonderful [**Cheapness and Plenty**] (b). He hath

(b) See the Prayer in time of Famine, *Self.* iv. §. 4, 5.

given us these fruitful Seasons, and filled our hearts with food and gladness, *Acts xiv. 17.* And as the united Prayers of the Church were the means to procure this Blessing, (and sure we ought to love those Prayers that God hears) so our conjoynd Praises must continue the favour ; wherefore let us in a due sense of our unworthiness, and his free goodness, [**Give him humble thanks for this his special Bountie.**] And as an evidence of our owning him for the Author of our abundance, [**let us beseech him to continue his loving-kindness to us,**] and then we shall have seasonable Weather, and all other things that conduce to make [**our Land yield her increase,**] *Psalms lxxxv. 12.* so that we shall have a continuing Plenty. And as

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it comes from his Bounty, so it ought to engage our Gratitude, and end as well [*in his Glor^y, as in our Comfort* ;] for while we are refreshed by it, we will remember he is the Author of it, and return to him our hearty praises for it, [*through Jesus Christ our Lord,*] by whom we did obtain it, [*Amen.*]

Sect. XV.

*Of the Thanksgiving for Deliverance
from Enemies.*

§. I. **T**O praise God for Victory, is one of the most ancient and universal Customs among Mankind. The first Priest we read of, *Melchisedec*, is thus imployed, *Gen. xiv. 20.* and the Scripture records the Songs of *Moses*, *Deborah* and *David*, on this occasion. The Gentiles owned their receiving this Blessing from their Gods, by giving them the Tythe of all their Spoils, by Sacrifices, Hymns, and dedicating Altars to them. The Christians, from *Constantine's* time, have always used solemn and publick Praises after all eminent Victories, as ancient and modern Histories do assure us. And though the *Roman* Church have no Form but the *Te Deum*, (which is no way pertinent) on this Occasion, our Church hath made two very proper and pious Forms of Praise; the first to be used after our Deliverance from Foreign, the second after our Deliverance from Domestick Foes. The former this.

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§. 2.

§. 2. [**O Almighty God, who art a strong Tower of Defence, &c.**] When we are Safe or Victorious, it is most just and reasonable we should confess it is the Gift of [**our Almighty God,**] *Psal.* cxliv. 10. and not boast of our own Policy and Strength, a Crime little short of the wickedness of those Pagans, who, after a prosperous Battel, Sacrificed to their Shields and Swords. We know, one of the principal means of our Safety was the calling upon the Name of the Lord, which was a [**strong Tower of Defence unto us,**] *Prov.* xviii. 10. *Psal.* lxi. 3. We are [**his Servants**] who daily Worship him, and apply to him in all our Necessities, and when [**our Enemies set their Faces**] against us to assault us, he made them turn their Backs and fly. To him therefore we [**yield**] most hearty [**Praise and Thanksgiving,**] not for the slaughter and destruction of them, (which we did not desire, nor do we delight in it, *Prov.* xvii. 5. & xxiv. 17, 18.) but [**for our Deliverance from those great**] miseries [**and apparent dangers wherewith we were encompassed,**] when our unjust Foes, with so much Power, Policy and Malice, did lately set upon us; and into which we had deplorably fallen if they had prevailed: They did like so many enraged and savage Beasts seek to devour us; and [**we acknowledge it**] was not our foresight, conduct or strength, but [**his goodness**] alone [**that we were not delibered over as a prey unto them,**] *Psal.* cxxiv. 6. For if he had not taken our part, they had certainly got the Victory over us, and might have executed their cruelty on us: And when we find such security from his Protection, as we bless him for that which is past, so [**we beseech him still to continue such his Mercy to-**
ward

Sect. XVI. *The Thanksgivng, &c.* 231

ward us,] that if they, or others, shall again set upon us, we may be still preserved so eminently, [that all the World may know] it is in vain to hope to destroy us, since they may discern, He that none can conquer [is our Saviour and mighty Deliverer,] *Isai.* xlix. 25, 26. O grant this unto us [through Jesus Christ our Lord, Amen.]

Sect. XVI.

Of the Thanksgiving for restoring Peace at Home.

§. 1. **T**HE sad effects of those Tumults and Seditions, *An.* 1641. which raised and cherished our late barbarous Civil War, was a just cause to add this Form, when God's infinite goodness had so miraculously composed it by His Majesties happy Restauration: And whenever such Mischiefs are again begun by popular and designing Men, if God's Providence crush those designs sometimes, we may properly praise him in this Method.

§. 2. [O eternal God our Heavenly Father, who alone makest Men to be of one mind, &c.] As all Government sprung from a Family, so that yet continues the Emblem of this; and a Kingdom is one great House, the King being the Master and Father thereof: but considering the multitude of

People, and the difference in their Condition, Humours and Designs, it is a wonder they are not always jarring; it is not human Policy alone can prevent it: Scripture tells us, it is [**God that maketh Men to be of one mind in a House,**] *Psal. lxviii. 6.* He keeps the Nation quiet, and when Factious and Discontented great Ones do sow Sedition among the furious and giddy Rabble, [**He it is that stilleth the outrage of a violent and unruly People,**] *Psal. lxv. 7.* which otherwise when they are once broke loose from fear of Laws, like a raging Sea, or fierce Torrent, would have borne down all before them: We lately saw and felt the horrid effects of such-like beginnings, and therefore [**we bless his holy Name,**] who hath [**been pleased**] by early discoveries, and strange disappointments, to scatter the contrivances, and [**to appease the Seditious Tumults, which**] by wicked Instruments, have [**lately been raised amongst us,**] and might have ended in the utter ruin of Religion and Government, as well as the destruction of many thousands: And now, that we may never fall into the like mischief, we do [**most humbly beseech**] the Lord [**to grant all of us the Grace**] to be really good, and not (as Rebels often do) only to pretend to be so: We pray [**that we may all henceforth obediently walk in God's holy Commandments,**] especially those of Subjection to our King for Conscience sake, *Prov. xxiv. 21. Rom. xiii. 1, 2, 3, 4, 5.* for God hath set him over us on purpose, [**that under him we may lead quiet and peaceable lives in all Godliness and Honesty,**] *1 Tim. ii. 1, 2.* And if that were all we desired, to serve God devoutly, and be just to all the World, we need never Rebel: For then we might be

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be holy, quiet and happy, and should have reason
[continually to offer unto him our Sacrifices of
Praise and Thanksgiving for these] Blessings of
Peace and Plenty, and for [all other his Mercies
toward us,] *Hebr. xiii. 15.* which are given to us
[through Jesus Christ our Lord,] to whom be
Glory now and evermore, [Amen.]

Sect. XVII.

*Of the Thanksgiving for Deliverance from
the Plague.*

§. 1. **A**S Life is the greatest earthly Blessing, so
the preservation of it is the greatest Mer-
cy ; and if it be our Duty (as was noted before)
to offer publick Praise for Deliverance from an or-
dinary Sicknes, much more from the Plague, the
most dreadful and mortal of all Diseases : For which
we have the Example of those good Kings, *David,*
2 Sam. xxiv. 25. and *Hezekiah, Isai. xxxviii. 9.* and
for this purpose, an excellent Form here pro-
vided.

§. 2. [O Lord God, who hast wounded us
for our sins, and consumed us for, &c.] Though
we have cause of joy for the preservation of our
own lives, yet we cannot but make sad reflections
on the dear Friends we have lost ; so that this is a
joy mingled with weeping, like that, *Ezr. iii. 12, 17.*
and therefore we begin with a sad Memorial of our
late

late Miseries, and a penitent Confession that our sins were the cause of them, declaring that **[the Lord God]** did justly **[wound us for our sins, and consume us for our transgressions:]** These, even these were the fatal Causes of **[the late Distraction]** which fell so **[heavily]** upon those who were smitten, and was so **[dreadful]** to us who were spared, that we lived in continual fear of death. And yet such is the infinite goodness of our God, that **[in the midst of]** that just **[Judgment]** he was executing upon us, in the very height of that wrath to which our Iniquities had provoked him, **[he remembered Mercy,]** *Habac. ii. 2.* And to shew that no baseness of ours can extinguish his pity, **[he redeemed]** our Lives from the Grave, *Psal. ciii. 4.* and **[our Souls from the Jaws of Death]** eternal, into which we might have fallen if we had died impenitent. O what can we return to the Lord for this mighty benefit? Surely, as *S. Paul* adviseth, **[We will offer unto his Fatherly goodness]** (which spared us) **[our]** whole selves, **[our Souls and Bodies,]** both which he hath **[delivered,]** vowing that we will consecrate both to be **[a living Sacrifice unto him,]** *Rom. xii. 1.* so that we will live to no other end but to serve our gracious Deliverer, and to glorifie him by this New life he hath given us: We will never forget this signal favour, but now and **[always]** hereafter we will spend our days **[in praising and magnifying]** his holy Name for this and all **[his Mercies,]** not only in private, **[but in the midst of the Church,]** *Hebr. ii. 12.* for so eminent and publick a Blessing deserves the most solemn and publick Praise, which we his vowed Servants do here offer up unto him, **[through Jesus Christ our**

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our Lord,] to whom with the Father, and the
blessed Spirit, be all Honour and Glory, now
and for ever, [*Amen.*]

*The Thanksgiving for Deliverance from
other Sickness.*

§. 3. **T**Here are many other Epidemical Diseases
besides the Plague, which sometimes
spread far and kill many; and when upon our
humble Prayers, and hearty Repentance, it plea-
seth God to stop that growing Evil, we may pro-
perly address our Thanksgivings to him in this
Form.

§. 4. [*We humbly acknowledge before thee,*
O most merciful Father, &c.] Nothing makes
us more discontented under God's Rod, nor less
thankful for deliverance, than the forgetting our
manifold and heinous Offences: Wherefore the
Church directs us to confess a certain, though a
sad Truth, and teaches us [*humbly to acknow-*
ledge before our most merciful Father, that all]
those dreadful [*punishments*] which are [*threat-*
ned in his Law] against obstinate Sinners, and
especially those Contagious and Mortal Diseases,
Levit. xxvi. 14, 15, 16. Deut. xxviii. 59, 60, & 61.
[might justly have fallen upon us,] the sinful
People of this Land, [*by reason of our*] readiness
to commit all sorts of [*transgressions, and*] of
our [*hardness of heart,*] and impenitence after
they were committed: [*And yet*] he who generally
punishes us less than our Iniquities deserve, *Job xi. 6.*
hath

hath only chosen one of these dreadful Scourges ; nor hath he used that to extremity, for [it hath pleased him of his tender Mercy] to pity us in our Misery, and though not for the merit of [our weak and unworthy Humiliation, yet] upon our use of that means, he hath [allwaged the contagious Sickness wherewith we lately have been so sore afflicted,] that few places escaped the fury of it : And now it is so fully ceased, [that the voice of joy and health is restored into our Dwellings,] *Psal.* cxviii. 15. instead of the dying groans and funeral tears that lately had possession there. O Lord, we are infinitely obliged by this blessed change, and as we are in Duty bound, [we offer unto thy Divine Majesty the Sacrifice of Praise and Thanksgiving ;] for the Dead are gone into silence, and cannot praise thee ; but we who live by thy Mercy, [will laud and magnifie thy glorious Name,] *Psal.* cxv. 17. *Isai.* xxxviii. 18, 19. [for such] wonderful [preservation] of our lives, and such gracious [Providence] over all that belongs to us, begging by our Gratitude and Obedience, and by thy Mercy accepting these just Returns, thy Fatherly care may be continued over us for ever, [through Jesus Christ our Lord] and Saviour, [Amen.]

The End of the Second Part.

PART

P A R T III.

OF THE Communion-Office.

The Introduction.

§. 1. **S**INCE the Death of Christ hath reconciled God to Mankind, and his Intercession alone obtains all good things for us, we are enjoined to make all our Prayers in his Name; and as a more powerful way of interceding, to commemorate his Passion by celebrating the holy Eucharist, which in the purest Ages was always joyned to their Publick and Common-Prayers, *Acts* ii. 42. And to evidence our Church wishes it were so still, she appoints a great part of this Office to be used on all Sundays and Holy-days, and orders

orders the Priest to say it at the Altar, the place where all the Prayers of the Church of old were

(a) — *Altare, quo Deus omnipotens invocatus sit.* Optat. Milev. lib. 6. p. 93. vide p. 94. Et Crescon. Breviar. Canon. c. Tit. 70. Concil. Carthag.

(b) τὴ συνάξει τῆς λειτουργίας. Synes. ep. 57. pag. 193.

(c) *Quis fidelium nescit in peragendis mysteriis ipsa ligna linseamine cooperiri?* Optat. Milev. l. 6. p. 95.

went to be made (a), because there was the proper place to commemorate Jesus our only Mediator, by whom all our Prayers become accepted. And hence the Ancients call this Office *the Service of the Altar* (b), which in the time of Celebration was then also, as our Rubrick now enjoyns, covered with a fair Linen Cloth (c). As for the Primitive and Original Form of Administration, since Christ did not institute any one Me-

thod, it was various in divers Churches, only all agreed in using the Lord's Prayer, and reciting the words of Institution, which therefore some think was all the Apostles used: But their Successors in several Churches added several devout Forms thereunto, which being joyned to the original Order used by the Founder of each Church, was for greater honour called by the Name of that first Author: And hence we have now the Liturgy used at *Jerusalem*, called *The Liturgy of St. James*; that of *Alexandria*, called *The Liturgy of St. Mark*; that of *Rome*, called *The Liturgy of St. Clement*, (with others of lesser value,) which by the fancy of adding to them in every Age, have contracted many Superstitions of later times, and yet do still contain many genuine and substantial Pieces of true Primitive Devotion, easily distinguished from the modern and corrupt Additions. But since none of these Apostolical Liturgies were believed of Divine

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Institution, *S. Basil* and *S. Chrysostom* made new Forms for their own Churches, now generally used in the East; and *S. Ambrose* and *S. Gregory the Great* composed Sacramentaries for their several Churches; and the Christians in *Sapin* had a peculiar Order for this Office, called *The Mozarabic Form*; the *Gallican Church* had another distinct from all these; and *S. Gregory* was so far from imposing the *Roman Missal* on this Church of *England*, that he advises *Augustine* the Monk to review all Liturgies, and take out of them what was best, and so to compose a Form for this Nation (*d*). And when the *Roman Missal* (afterward imposed here) was shamefully corrupted, our Judicious Reformers made use of this ancient and just Liberty, and comparing all Liturgies, they have out of them all extracted what is most Pure and Primitive, and so composed this admirable Office, which as *Bishop Jewel* affirms, Comes as nigh as can be to the *Apostolick and Ancient Catholick Church*, *Apolog. pag. 170.* and indeed is the most exact now extant in the Christian World, the explaining whereof will effectually serve to the assisting the Communicant, in order to a worthy preparation before the receiving, devout affections in receiving, and the confirming his holy purposes afterwards: For it doth instruct us in all that is necessary to be known, and to be done in this sacred and sublime Duty, and is contrived in this curious Method.

(*d*) Vide Spelm. Concil. Tom. 1. p. 99.

§. 2. The whole Communion-Office consists of four Parts: First, a more general Preparation to the Communion, and is either Common to the whole Congregation in the Exercise of, 1. Repen-

tance,

tance, by [the Lord's Prayer, the Collect for Purity, and the Ten Commandments.] 2. Holy desires, by [the Collects for the King and the Day.] 3. Of Obedience, by the hearing of the [Epistle and Gospel.] 4. Of Faith by repeating [the Creed.] 5. Of Charity by [the Offertory and the Prayer for the holy Catholick Church.] Or else this general Preparation is proper to those who ought to Communicate, viz. [The warning before the Communion, and the Exhortation to it.] Secondly, Here is the more immediate Preparation, contained in, 1. The proper instructions, in [the Exhortation at the Communion, and the immediate Invitation.] 2. The form of acknowledging our offences, in [the Confession.] 3. The means of ensuring our Pardon, by [the Absolution and the Sentences.] 4. The exciting our love and gratitude [in the Preface and the Hymn called Trisagium.] Thirdly, Here is the Celebration of the Myſtery, conſiſting of, 1. The Communicants humble approach, in [the Addreſs.] 2. The Miniſters bleſſing the Elements, in [the Prayer of Conſecration.] 3. His diſtributing them according to [the Form of Adminiſtration.] Laſtly, here is the Poſt-Communion, containing, 1. Prayers and Vows, in [the Lord's Prayer, The firſt and ſecond Prayers after the Communion.] 2. Praises and Thankſgiving, in [the Gloria in Excelsis.] 3. The Diſmiſſion by [the final Bleſſing.]

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Partition I.

OF THE

More general Preparation.

Sect. I.

Of the Lord's Prayer.

§. I. **T**His holy Sacrament, and this Divine Prayer had one and the same Author, and therefore the Lord's Prayer must be the most proper Preface to the Lord's Supper, in the Celebration of which the Primitive Church always used this Prayer, as the Fathers testify (e); and St. *Hierom* affirms that Christ himself taught it his Apostles to be said at the holy Communion (f); whence he and all the Ancients do expound that Petition — [Give us this day our daily bread] of the body of Christ, the bread

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(e) Optat. Milev. lib. 2. pag. 57.

(f) Hieron. adver. Pelag. l. 3. Tom. 2. p. 469.

of life, which in those times they daily received for the Nourishment of their Souls; (g) And not only that Petition, but all the rest of this incomparable Form is very suitable to this Mystery; and since the whole Prayer is explained in the first Part, we shall here only direct you to apply it to the Sacred Communion.

(g) Tertul. de orat. Cy-
prian. de or. Hieronym.
ut supra. Theophylac.
in Matth. 6.

§. 2. O Lord, though we be unworthy to be called thy Servants, yet if we may receive thy dear Son in this Blessed Sacrament, we may then cheerfully call thee [**Our Father,**] for thus we miserable Sinners on the Earth become reconciled and united to thee [**which art in Heaven:**] Thy goodness and condescension hath instituted this Eucharistical Sacrifice of Praise for a grateful memorial of our Saviour's Passion; wherefore we pray that by our reverent and thankful receiving these Mysteries, [**Hallowed**] and adored may [**be thy Name**] by us and all the World: Let this clear manifestation of the Love of Jesus win us so fully to thy sacrifice, that [**Thy Kingdom**] of Grace prevailing in our Hearts, we may be ready when thy Kingdom of Glory shall [**come**] where these outwards signs shall cease: But while we need these helps, let this and every part of [**thy Will be done**] with such sincerity and devotion by us thy Servants, that thy pleasure may be our delight [**in Earth, as it is**] the delight of the Angels that are [**in Heaven;**] And though we want that immediate fruition of thy Presence which they enjoy, yet we shall be as happy as this World can make us, if thou please to [**Give us**] at thy holy Table [**this**

Sect. II. The Collect for Purity. 243

[this day] that Bread of Life, the Body of Christ, which is as necessary for our Souls as [our Daily Bread] is for our Bodies: And since we have committed many grievous Sins, O do thou pardon [And forgive us] by the Merits of his better passion which we here set forth, all [our Trespases] against thy Majesty, [as we] moved by the experience of thy Mercy to us, do here [forgive them that trespass against us] in Thought, Word or Deed: Finally, when by thy dear Son's Blood thou hast thus reconciled us to thy self and to one another, let not *Satan* dissolve this blessed Union. [And lead us not] into evil Circumstances, lest they occasion our falling [into Temptation] and Sin, for we know our own frailty; leave us not therefore to our selves, [but deliver us,] whom thou hast redeemed, and fed with thy Son's precious Body and Blood, [from] all kind of [evil,] as well from the Evil of Sin, as that of Punishment here and hereafter, [Amen.]

Sect. II.

Of the Collect for Purity.

S. I. **T**His short and devout Collect is both a very fit Introduction to the Communion-Service, and a proper Preface to the repeating of the Ten Commandments. The Western Church of old used this very Form in this Office, and the Eastern prayed before the Sacrament, *O Lord puri-*

fic our Souls and Bodies from all pollutions of Flesh and

(b) Orat. 2. fid. Eucolog. p. 71.

(i) Hebr. x. 22.

Spirit (b); for the pure Body of Christ must be received into a pure Heart (i). And as the People were to be purified be-

fore the first publication of the Law, *Exod. xix. 14.* so must we have clean Hearts before we are fit to hear it, lest if our Minds be impure, Sin take occasion by the Commandment to stir up Concupiscence in us, *Rom. vii. 8.* And therefore that so well placed a Prayer may be said with a futable Devotion, let us consider the sense of it.

§. 2. [**Almighty God, unto whom all hearts be open, &c.**] We are in this Sacrament to make the nearest approach to a most holy God; and that we may not dare to come with filthy Thoughts and Desires, we are here instructed, that he we draw near unto is an [**Almighty God,**] and able to destroy all that affront him by coming in their Pollution; nor can any such be concealed from him [**unto whom**] not only all Words and Actions are apparent, but [**all hearts be open,**] *Hebr. iv. 13.* and [**all desires**] after Evil (before they be accomplished) [**are known,**] *Psal. xxxviii. 4.* [**and from whom no secrets are hid,**] *Job xlii. 2.* We may justly fear lest such an All-seeing Majesty should discover, and such an Almighty God punish us, if we come with wicked Purposes or Desires; and therefore we pray with holy *David, Psal. li. 10.* that he will please to [**cleanse the thoughts of our Hearts,**] which are generally vain or filthy; and though this be a great work, and above our own strength, yet we know he can do it [**by the inspiration of his holy**] and sanctifying [**Spirit,**] which

Sect. III. The Ten Commandments. 245

which can change the Hearts of a filthy unclean Sinner, that is never so unfit for this high and holy Ordinance, and make him **[perfectly love]** God with all his Heart above all other things, **[and worthily magnifie his holy Name,]** as at other times, so especially in this Sacrifice of Praise, which is appointed on purpose for redeemed Sinners to bless and glorifie their merciful Saviour, who died for them: Wherefore, that we in this Sacrament may thus love, and thus praise God, let us beg this pure heart most earnestly, **[through]** the Merits and Intercession of **[Jesus Christ our Lord, Amen.]**

Sect. III.

Of the Ten Commandments.

§. I. **T**Hese Divine Precepts of the Moral Law were not appropriated to the Jewish Synagogue, but do as much concern and oblige us, as they did them: We vowed to keep them in our Baptism, and we renew that Vow at every Communion, and therefore it is very fit we should hear them often, and have them repeated now, when we are going to make a fresh engagement to observe them. God hath told us, *That his Prayer shall be abomination who turns away his ear from hearing the Law,* Prov. xxviii. 9. And our diligent attention to his Will, will incline him to hear our desires; so that our obedient and humble hearing the Com-

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mandments,

ments makes way for the success of our Prayers (k). And where could the Law be placed in our Service more conveniently, than immediately before the Gospel, to make that more welcome to us, when the Law hath humbled us by its Terrors? And since we are to confess all our Sins before we come to this blessed Sacrament of Pardon, the Church holds out this Glass unto us, by which we may discover all our Offences: And that we may the better use it to this end, I shall here present the general Division of it with the grossest Sins against each Commandment.

§. 2. God himself first divided this Law into two Tables, *Deut. v. 22.* and our Saviour tells us, The first contains our Duty to God; The second our Duty to our Neighbour, *Matth. xxii. 37, 38, 39.* First, *Our Duty to God*; which is, First, To have a right Object of our Worship: I. Com. [**Thou shalt have no, &c.**] which forbids *Apostasie, Deifying the Creatures, and Distrust of the true God.* Secondly, To worship him in a right manner; as well in our solemn Addresses to him. II. Com. [**Thou shalt not make, &c.**] which forbids *Idolatry, Superstition, and all carnal and careless Worship*: as also in all other Acts that have respect toward him. III. Com. [**Thou shalt not take, &c.**] which forbids *Blasphemy, vain and false Oaths, Cursing, prophaneing holy Things, and Sacrilege.* Thirdly, Our Duty to God is to observe the right time for his Worship. IV. Com. [**Remember that thou keep holy, &c.**] which forbids *Neglect of the Publick Worship on Sundays and other Holy-days, and spending those*

Sect. III. The Ten Commandments. 247

those times in Sin or Vanity. The Second Table contains *Our Duty to our Neighbour*: First, With respect to their Persons, in all our Relations to any; *Natural*, as Parents and Children; *Civil*, as Kings and Subjects; *Religious*, as Ministers and People; *Domestick*, as Masters and Servants: V. Com. [**Honour thy Father, &c.**] which forbids in all these Relations, to the Superiors, *Pride, Negligence, evil Example*; to the Inferiors, *Disobedience, Contempt, and Resisting*. Secondly, Our Duty to our Neighbour, with respect to the things belonging to him, that we do not injure him in any of these; First, By Deeds done against 1. His Life; VI. Com. [**Thou shalt do no Murder:**] which forbids *Killing others, Challenging, Anger, Cruelty and Revenge*. 2. His Chastity; VII. Com. [**Thou shalt not commit Adultery:**] which forbids *Actual defiling of those that are married or single, wanton Thoughts, Words, Gestures, and the occasion of these, viz. Gluttony and Drunkenness*. 3. His Goods; VIII. Com. [**Thou shalt not Steal:**] which forbids *Thieving, Cheating, unjust Detaining, Oppression, and the Occasions of these, Idleness and Prodigality*. 4. His good Name; IX. Com. [**Thou shalt not bear false witness, &c.**] which forbids *All false Evidence, Lying, Slandering, Tale-bearing and Flattery*. Secondly, That we do not injure him in thought or desire; X. Com. [**Thou shalt not covet, &c.**] which forbids *Covetousness, Envy at others good Estate, Discontent with our own*.

S. 3. When we hear these holy Commandments read in the Church, we must receive them with equal reverence and humility as if God himself spake them from Mount *Sinai*: And because we

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§. 3. When we hear these holy Commandments read in the Church, we must receive them with equal reverence and humility as if God himself spake them from Mount *Sinai*: And because we

have offended against them all, we must kneel down as Criminals ought to do, and diligently consider, as the Priest reads them, what Sins we have done against each Commandment; and when we have found out the particular Transgressions, we must at the close of every Command, most earnestly beg Pardon for them, saying, [**Lord have mercy upon us,**] and forgive us for these great Offences; and that we may never commit the like again, O do thou [**incline our Hearts to keep these Laws.**] And thus the Law of God may be a daily means of our Repentance and Reformation.

§. 4. But since the Church hath placed them in the Entrance of the Communion Office, we may make another use of them for our more private Preparation to that blessed Sacrament: Before which we must examine our selves, 1 Cor. xi. 28. and sadly call to mind all our Iniquities, both to humble us for what is past, and to make us earnest for an interest in the death of Christ here remembered. Now *by the Law is the knowledge of Sin*, Rom. iii. 20. and therefore when the Minister gives us notice of a Sacrament, First, Let us set one whole day apart (if possible) and bend our thoughts to this great Work, forsaking all Company and Business. Secondly, Let us spend this day fasting, as well to punish our selves for former follies, and excess, as to bring down our stubborn Hearts, and make them tender. Thirdly, Let us begin the Duty with Prayer to God for a clear sight and penitent sense of all our mis-doings, and for his Assistance in our impartial Examination. Fourthly, Let us so seriously set our selves to compare all our Actions with these holy Commandments, as if we should

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Sect. III. The Ten Commandments. 249

(as it may be we shall) not, ever have another opportunity to judge our selves till we come to God's Tribunal. And when by this strict considering every Commandment by it self, and all that we have done against it, we have called to mind as many of our Sins as we can remember, then, Fifthly, let us prepare our selves for making our Confession, by deep and fixed Meditation upon these Particulars in order: 1. The heinous Nature of these Sins in general, and in every particular Act. 2. The infinite number of them, being of many kinds, of Omission and Commission; and the same offences often repeated, and infinitely more forgotten than these we have remembred, yet standing in God's Book. 3. Think of the most dreadful Vengeance due to them, even all the Judgments that can fall upon you here, and everlasting Damnation hereafter. 4. Consider of the foul aggravations of your Sins, as having been done against a good God, much Knowledge and many Vows, which make them worse than the Sins of many others. 5. Yet remember God hath spared you on purpose to repent, and is very desirous to forgive you, and Jesus hath died for your Pardon, therefore do not despair. But, Sixthly, Kneel down, and with shame, sorrow and detestation of all your Crimes, with sighs and tears make your Confession, and most importunately beg Mercy for your poor Soul, in your own words, or in the Form of Confession afterward set down. Seventhly, When this is done, Meditate again on such things as may bring you to sincere Resolutions of amending in every Particular. Consider, 1. How little solid and true gain or pleasure there is in any Sin. 2. How many Evils of grief, fear, shame, and innumerable other

other mischiefs do attend on it. 3. How infinitely dear we must pay for it in another World, even the loss of endless unspeakable Joys, and the Torments of unsufferable and eternal Flames. 4. Consider that the contrary Virtues you now resolve to practise, are nothing but a Method of living wisely and well, so as to please God and all good Men, and to gain a Peace that will sweeten all Conditions to you: They are the course that the wisest and best men have chosen; they are very pleasant, and by God's Grace very easie; the only way to make you happy here; and yet they shall be rewarded hereafter with the enjoyment of God, and with all the happiness the pleasures of Heaven, and the blessed Society there can give you. Lastly, Therefore, when these thoughts have fully convinced you, it is your interest, duty, and happiness to amend and become a holy Person. Then conclude this Exercise with earnest Prayers for God's Grace through Jesus Christ, to enable you to keep these good Resolutions, and make a solemn Vow to resist all Temptations to, and avoid all occasions of Evil, and to practise all parts of your Duty to God, your Neighbour, and your selves, as you are taught by these Commandments: Which, by this means, may become the Rule for your Examination, the means of your Repentance, and the Instrument of your Amendment. And this is the first part of your Preparation for the worthy receiving the Lord's Supper.

Sect.

Sect. IV.

Of the Prayers for the King.

§. 1. **S** Paul commands us to pray first of all for Kings, 1 Tim. ii. 1, 2. and therefore in the beginning of this Office we place these Prayers; and though we had prayed for them before, yet the King's Prosperity is so great and universal a Blessing, we cannot ask it too often. This of old was a distinct Office used some hours after Morning Prayer, and in the Primitive Church they did especially pray for the King in the Communion Office, where by vertue of the Sacrifice of Christ's death commemorated, these great requests might be most likely to prevail: And in our Liturgy these Prayers do not (as in the Roman Missal) disturb the Prayer of Consecration, but are more conveniently placed, for we pray for the King immediately after the Commandments, because he is *Custos utriusque Tabulae*, the Defender of both Tables: And just before the daily Collect, that when we have prayed for outward prosperity to the Church, the consequent of the King's Welfare, we may in the Collect pray for inward Grace, to make it completely happy: The first Prayer runs thus.

§. 2. [Almighty God whose Kingdom is everlasting and Power infinite, &c.] The Person we ask for is great, and the blessings he wants very considerable, but He we ask of is infinitely greater, and

and able to grant them all, for he is an **[Almighty God, whose Kingdom is everlasting,]** *Dan.* iv. 24. because he never dies as earthly Princes do, **[and his Power infinite]** so that he can bless a whole Nation at once, which he will effectually do, if he please to bless him, whose piety and prosperity makes us all happy: **[And]** since there is no way so certain to engage God to bless our King, as his constant care to please him, we pray thee, O Lord, **[to rule the heart of]** this Prince, whom by a miraculous Restauration thou hast declared to be **[thy chosen Servant,]** even **[Charles our King and Governour, that he (knowing)]** and considering that he **[is thy Minister,]** *Rom.* xiii. 4. and Vicegerent, set up by thee, and accountable to thee) **[may above all things seek]** to advance **[thy Honour and Glory,]** by defending the true Religion, and administering Justice; so that all who enjoy the benefit of so pious and peaceable a Government may praise thee for setting him over them. **[And]** that our Duty may answer his pious Care of us, we pray **[that]** not only **[we]** but **[all his Subjects, (duly considering)]** that our gracious King **[hath thy Authority]** communicated to him, and reigns in thy Right as well by thy appointment,) **[may faithfully serve]** him with their Lives and Fortunes, truly **[honour]** in Person and **[humbly obey]** his Laws, **[in thee]** and thy Name, **[for thee]** and thy sake; for this Loyalty and Obedience is **[according to thy blessed Word and Ordinance,]** *Rom.* xiii. 1, 2, 3. *1 Peter* ii. 13. nor will they be sincere or lasting, unless they are grounded on principles of Conscience and Religion. And because the Piety of the Prince and Loyalty of the People will so certainly make the whole

Sect. IV. The Prayers for the King. 253

whole Nation happy, we earnestly beg this of thee, O Eternal King of Kings [through Jesus Christ our Lord who with thee, O Father, and the Holy Ghost, lieth and reigneth ever one God, world without end, Amen.]

The Second Prayer.

§. 3. **F**OR variety here is added another Prayer, little differing from the former, as to the main scope; and it runs in this Form.

[Almighty and everlasting God, we are taught, &c.] The power of the greatest Princes is limited, and their time short, so that there is one above them, to whom we pray for them, even an [Almighty and everlasting God;] and to our great comfort [we are taught in his holy Word.] Prov. xxi. 1. [That the Hearts of Kings are in his Hands;] so that as the Gardiners of old, by opening certain Sluces could turn their streams to which part of their Plantation they pleased; even so Almighty God can [dispose and turn the] Counsels and Designs of mortal Princes to such ends [as seem best] to his divine [Wisdom:] Since therefore thou hast a Power that may be exercised so highly to our Advantage, [we humbly] and earnestly [beseech thee so to dispose] guide [and govern the heart of] our Sovereign [Charles] who is [thy Servant, and our King and Governour,] by thy most holy Spirit, [that in all his Thoughts, Words and Works he may] declare his true Piety towards thee, and his affectionate care of his Subjects welfare, by [ever seeking] to advance [thy honour and

and Blessings, and] always [studying to preserve] this great [People,] which thou hast [committed to his charge,] so that they may increase [in wealth,] continue in [peace,] and improve in virtue [and godliness:] And then both Prince and People will be truly happy. [Grant] therefore [this great Blessing to us, as thou art a most [merciful Father,] not for our Merits, but [for thy dear Son's sake, Jesus Christ] who is [our Lord,] and our Mediator, [Amen.]

Sect. V.

Of the Epistle, Gospel and the Creed.

§. 1. **A**fter these Prayers for the outward prosperity of the Church, follows [the Collect for the Day,] for inward Grace, (of which we have spoken in the first Part) and to this is immediately subjoyned [the Epistle and Gospel;] The Jews read the History of their Deliverance from Egypt before the Passover, and all the Ancient Fathers and Liturgies declare that the Christians did read select portions of the New Testament, before they received the Eucharist; they did not eat their common Meals without reading some part of Scripture, because S. Paul had said, the Creatures were sanctified by the Word of God and Prayer, 1 Tim. iv. 5. much less would they eat this spiritual Food, without reading first some of God's Word: As for the

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particular places, they are the most choice and practical parts of all the New Testament; and have been fixed to those very Sundays, on which we now use them, above twelve hundred years, as I could prove by divers passages in the Homilies of the most ancient Fathers. And there is an old Tractate called *The Lectionary of S. Hierom*, which I have seen, and compared with our Epistles and Gospels, and I find they are generally the same now they were then: The Council of *Valentia*, *An. 524.* ordered them to be read before the Creed, that the Catechumens might hear them: The Epistle is read first, as being the word of the Servants, The Gospel follows, as being the word of our great Master; and of old when the Minister was about to read this, *all the People stood up and said, Glory be to thee, O Lord,* (as *S. Chrysostom* relates;) and after it was finished they sang *Hallelujah*, or said, *Thanks be to God for his Holy Gospel*; And in the *Armenian Church*, after the Gospel they use to kiss each other in token of perfect Charity: But all these Ceremonies are unprofitable, unless you firmly believe the Gospel, heartily love, and conscientiously practise it, and then you may on good grounds reverence it, and praise God for it.

§. 2. [**The Creed**] is a summary of the doctrine of the Gospel, and here is placed next to it, because it is grounded on it: In the Gospel we believe with our Heart unto Righteousness; in the Creed we confess with our Mouth unto Salvation, *Rom. x. 10.* for all the People ought to repeat the Creed after the Minister (1). This Creed is commonly called the [**Nice Creed**], and indeed it is

(1) *Eucholog. Liturg. Chrysost. pag. 92.*

a paraphrase of that Creed which was made in the first General Council of *Nice*, composed by the Second General Council at *Constantinople*, *An.* 383. and doth more largely condemn all Heresies, than the *Apostle's Creed*: Wherefore it is fitly enjoined to be recited by all before the Sacrament, to shew that all the Communicants are free from Heresie, and in the strictest league of Union with the Catholic Church; as also to prepare themselves for worthy receiving, by exercising that Faith, of which they have so much use at the Lord's Table, as the (m) Concil. 3. Tolet. Council of *Toledo* ordained (m). can. 2. *An.* 600.

So that every one must openly profess and firmly embrace all these Articles, before he can be fit to receive; yea, and while he repeats them with his Lips, he must resolve to shew forth in his Life, that he doth sincerely believe them, by strictly living according to them: And for our better understanding it, we shall thus briefly Paraphrase it.

§. 3. [I] confess with my Mouth, and [believe] with my Heart [in one God] a pure and infinite Spirit, distinguished into three Persons, the first of which is God [the Father Almighty.] who is the Creator and [maker of Heaven and Earth, and of all things] contained in either of them, both [visible] and bodily Substances on Earth, [and invisible] or spiritual Substances, which are in Heaven; [And] I also believe [in one Lord Jesus Christ,] the second Person of the glorious Trinity, not the adopted, but [the only begotten Son of God,] not created in time, but [begotten of his Father] from Eternity [before all Worlds;] Of the same Nature with the Father, [God] begotten [of God,] after a
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wonderful manner, as **[Light]** is kindled **[of Light,]** not diminishing his Fathers substance, yet being **[very God of very God:]** He was **[begotten]** by eternal Generation, **[not made]** as the Creatures were, **[being of one]** nature and **[substance with the Father,]** and equal to him in dignity and power; for he is that eternal Word **[by whom all things were made]** out of nothing: Yea, I believe it is he **[who for us Men, and for our Salvation,]** when we were fallen into a deplorable estate of Sin and Misery, **[came down from Heaven]** to this Earth; left his glory **[and was incarnate,]** assuming a Body of Flesh like ours, only it had no Sin, because it was conceived **[by the]** Power of the **[Holy Ghost]** in the Womb **[of the Virgin Mary:]** So that though he remained very God still, yet he took on him our Nature, **[and was made Man,]** being both God and Man in one Person: He taught us by his Precepts, and led us by his Example while he lived, and at last he suffered **[and was crucified also.]** In- during that painful and shameful death, to satisfy God's Justice **[for us,]** who were liable to suffer eternal Death: and tho' as to himself he was innocent, yet he was condemned unjustly to this **[un- der Pontius Pilate,]** the Roman President of Judea, and **[he suffered]** it with admirable pa- tience, till he died in those torments, **[and was buried;]** yet when he had paid the full price for our Sins, upon **[the third day]** after his Crucifixion, **[he rose again]** to life, **[according to]** what was prophesied in **[the Scriptures]** of the Old Testa- ment, and declared to be fulfilled in the New: Af- ter this he conversed forty days with his Disciples, **[and]** then **[ascended]** in their sight **[into Hea- ven.]**

ben,] where he is restored to all his Glory, [and sitteth at the right hand of the Father] interceding for us: [and he shall come again] from thence at the end of the World [with glory] and great Majesty, [to judge] all Mankind [both the quick and the dead] according to their Works, condemning the wicked to endless Torments, and advancing the righteous to reign in Glory with this their Saviour, [whose Kingdom shall have no end. And I believe] also [in the Holy Ghost,] the third Person of the Glorious Trinity, who is very God, [the Lord and giver of] [spiritual] [life,] and sanctifying Grace, [who] is not begotten as the Son, but [proceedeth from the Father and the Son] yet is not less in Dignity; for it is he [who with the Father and the Son together,] in all Offices of the Church, is worshiped and glorified,] and [who spake by the Prophets] in the Old Testament, and by the Apostles in the New. [And] finally [I believe] the whole Body of Christians, holding the right Faith, do make [one Catholick,] Universal, True [and Apostolick Church.] In which blessed Society [I acknowledge] there are many Priviledges, viz. [one Baptism] instituted by Christ [for the remission of] all the [sins] we are guilty of when we enter into this Covenant. [And I] as a Member of this Society, [look for,] and expect my Body, tho' corrupted in the Grave, shall be restored to life [in the Resurrection of the Dead,] and I hope then for a Portion in the Glory [and the Life] everlasting, which Christ hath promised to all his Servants, in his Kingdom [of the World to come.] And oh! that it may be unto me according to my Faith! [Amen,]

§. 4. For the more effectual explaining the Mysteries of the Creed, and the more vigorous pressing the Duties of the Gospel, the ancient Church appointed a Sermon, or Homily, in this place, which is useful every *Sunday*, and more especially when there is a Communion; because by a Pious and Practical Discourse suited to the holy Communion, the Minds of the Receivers are put into a devout frame, and made much fitter for the succeeding Mysteries. And it must be confessed, no Church in the World hath more or better Sermons than we; so that we are only to wish the Peoples profiting by them may be answerable to their Zeal for them, and the Ministers pains in composing them, and then we shall find very good effects of them.

Sect. VI.

Of the Offertory and Sentences.

§. 1. **A**fter the Confession of our Faith, follows the Exercise of our Charity, without which it would be but a dead Faith, *James ii. 22.* Now as Charity is to be expressed three ways, so we have directions for each of those ways, by Giving, *in the Sentences*; by Praying, *in the Prayer for the Church Militant*; and by Forgiving, *in the General Warning*: As for the Charity of giving toward the Relief of the Poor, it is frequently and strictly commanded in the Gospel, hath the best Examples of it, and the largest Rewards promised to it,

being instead of all the costly Offerings of the Jews, and the only chargeable Duty to which Christians are obliged: It recommends our Prayers, and thence *S. Paul* prescribes, and the ancient Church in *Justin Martyr's* time used to have Collections every Sunday: However, when we receive the Sacrament, it is absolutely necessary. Christ gave his Alms at the Passover, *John xiii. 29.* and supposes we will never come to the Altar without a Gift, *Matth. v. 23.* The first Christians gave all they had, and those in after-times dedicated large and noble Oblations when they communicated, nor was any (of Ability) allowed to receive without giving something; and to reject any Man's Oblation, was to deny him a share in the benefit of these Mysteries: Wherefore to stir us up more effectually to give bountifully, here are divers select Sentences which we will very briefly explain.

§. 2. I. Our Saviour compares good Works to Light, and enjoyns us to do them so liberally, as to invite the Rich to follow our good Example, and the Poor to give God thanks on our behalf; which is the meaning of *Matth. v. 16.* [**Let your Light so shine, &c.**] II. To encourage us hereto, our Lord shews giving Alms to be the wisest and surest way of providing for our selves, because what we lay up on Earth, may be spoiled or lost before we enjoy it; but what we lay up in Heaven (as we do all that we give to the Poor) we shall certainly enjoy the benefit thereof, *Matth. vi. 19, 20.* [**Lay not up for your selves, &c. but lay up for your selves Treasures in Heaven, &c.**] III. And further, Our Saviour shews that this Duty of Almsgiving is the Sum of all that is required of us in

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Scripture ; and a most reasonable Duty, being no more than the doing that for another that is Hungry, Sick, Naked or Destitute, which we would expect and wish others that were able (as we now are) should do to us in the like case, *Matth. vii. 12.*

[Whatsoever ye would Men should do unto you, &c.] IV. And since this is the Sum of God's Will,

declared by the Law and Prophets, our great Judge tells us, That they who pray, or do any other parts of Religious Worship, and give no Alms, shall at last be shut out of Heaven, *Matth. vii. 21.*

[Not every one that saith unto me, &c.] V. Certainly his Word will move us ; for his preaching of Justice and Charity wrought so powerfully on a rich and oppressing Publican, that he gave one half of his Goods to the Poor, and promised out of the other half to make Restitution four-fold to all he had wronged in his Dealings, *Luke xix. 8.* **[Zaccheus stood forth, and said unto the Lord, &c.]**

VI. If it be enquired who are to be the Objects of our Charity ? *S. Paul* doth teach us that these Oblations are due, First, To the Ministers, (where they have not enough besides ;) Secondly, To the Poor, and so were the Offerings of the Primitive Church bestowed. First, For Ministers ; the Apostle argues they have a right to be maintained, 1. From the Example of others, who take pains in meaner Offices, Soldiers, Vine-Dressers, and Shepherds, who are maintained by their Professions ; much more ought Ministers so to be, *1 Cor. ix. 7.* **[Who goeth a Warfare at any time of his own cost ? &c.]** VII. Secondly, He proves they ought to be better maintained than those of the former Professions, because the People receive the best things, such as tend to their Souls eternal good, from Mini-

sters, and so may well give liberally of worldly things to them, *1 Cor. ix. 11.* [**If we have sown unto you spiritual things, &c.**] VIII. Thirdly, He proves it from God's providing, not only Tythes, but Free-will Offerings, First-fruits and Sacrifices, for the Jewish Priests and Levites, who had a meaner Service, *1 Cor. ix. 13.* [**Do ye not know that they which minister, &c?**] IX. Fourthly, He proves it from Christ's injunction under the Gospel, that his Ministers should have a Maintenance like that under the Law, in the proportion of a Tenth part at least, besides these Free-will Offerings at the Sacrament, because they have a better Service, *ver. 14.* [**Even so hath the Lord ordained, &c.**] X. As to the Poor, they are the second proper Object of our Charity, when the Ministers are first well provided for: And if any ask how much must be given to Ministers or Poor? *St. Paul* will not determine these Free-will Offerings, but shews we must give largely, because that will increase our Reward; and chearfully, because God loves us when it comes freely, *2 Cor. ix. 6, 7.* [**We that soweth little shall reap little, &c.**—**Let every man do as he is disposed, &c.**] XI. As for the providing for Ministers, he shews it is not left to our liberty, whether we will give or no, or of what we will give; for God expressly enjoins us to give them some part of all our earthly Blessings, even a Tenth part, beside voluntary Oblations; and to omit this, is to mock God, (by pretending to love him, and doing nothing for his sake,) and to deprive our selves of the Reward he promises for these Gifts, *Galat. vi. 6, 7.* [**Let him that is taught in the Word, &c.**—**Be not deceived, &c.**] XII. Yet, after all this, we must, while our Goods

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are in our Power, that is, while we live, not only be bountiful to Ministers, but charitable to all that are poor, especially to poor Christians, *Galat. vi.*

10. [**While we have time let us do good, &c.**]

XIII. If it be objected, By giving so much, and to so many, we shall become poor; The Apostle replies, First, That a Christian's true Riches are not to be reckoned by the quantity of his Money, but by the number of his Acts of Piety, and the content he takes in doing them. Secondly, That Wealth will do us no good in another World, and therefore it were sad if all our happiness consisted in that, *1 Tim. vi. 6, 7.* [**Godliness is great Riches, &c.**—**For we brought nothing, &c.**]

XIV. But Wealth laid down in Charity, lays a good Foundation for eternal Happiness in the next World; and therefore God commands the Rich Merchants of *Ephesus*, for their own sakes, to lay out their Wealth this way freely, *1 Tim. vi. 17, 18, 19.*

[**Charge them that are rich, &c.**—**Laying up in store, &c.**] XV. If any question how so mean a Gift can be so richly rewarded? He must know, the Reward is not given for the Merit of the Gift, but out of God's infinite Bounty; and because he hath freely promised, he will so infinitely requite those who this way shew their love to him, *Hebr. vi.*

10. [**God is not unrighteous, that he will forget, &c.**]

XVI. Wherefore the same Apostle shews us elsewhere, that upon all these accounts God enjoins us not to forget to oblige and gratifie him with the now only remaining Sacrifice of Alms, *Hebr. xiii. 16.* [**To do good, and to communi-**

cate, &c.] XVII. And well he may enjoin this, because if we do not pity and help those whom he loves, and hath made poor by his Providence, on

purpose to try our love to him, 'tis a sign we do not truly love him: Him we never saw, and their Necessities ever appear to us, and bespeak our Compassion, 1 *John* iii. 17. [**Who hath this World's good, and seeth, &c.**] XVIII. Yea, even the Books of *Apocrypha* excite us to Alms-deeds, assuring us, that if we do pity and regard the Poor, God will look favourably on us in our need, *Tobit* iv. 7. [**Give Alms of thy Goods, and never, &c.**] And for the quantity, let it be agreeable to our Ability; more if we be rich, less if we be low; however, let us give chearfully, and then we are sure of a proportionable Reward; so that in thus giving plentifully and freely, we provide a Friend in Heaven, against we come into any want, *ver.* 8, 9. [**Be merciful after thy power — so? so gatherest thou, &c.**] XIX. If any yet doubt the certainty of God's requiting his Charity, the Canonical Scripture brings in the Lord himself, First, owning thy Charity as lent to himself, and become his Debt; Secondly, promising to repay it, *Prov.* xix. 17. [**He that hath pity on the Poor, &c.**] XX. Yea, besides the infinite Rewards of Charity hereafter, God hath promised to deliver the charitable Man out of his earthly trouble, and will be as kind to him, whenever he is in distress, as he was to the sick or poor, *Psal.* xli. 1. [**Blessed be the Man that provideth, &c.**]

§. 3. While others are giving at the Lord's Table, read and meditate of these Divine Exhortations, and when thou hast prepared thy own Offering as large as thou art able, bow lowly, and present it to God, and say, *Lord, thou hast given me all my Worldly Goods, yea, thine own Son to be*
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my Saviour ; and I return a small part of thine own in acknowledgment : Thou needest nothing, but hast charged me to shew my love to thee by helping the poor. Lord, I love and pity them, because they are thy Friends, I wish I could do more for them for thy sake, for I desire Riches now for no other end, but to be more charitable ; I dedicate my self, and all I have, to thy Service, by this Earnest and Pledge ; accept it and me, and let it derive a Blessing on all I have ; yea, do thou be pleased to give me thy greater and surer Riches, even Graces for my poor, blind and naked Soul, and then I shall be Rich in good Works : Grant this for Jesus sake. Amen.

Sect. VII.

Of the Prayer for the whole Church.

§. 1. **T**HE second way of expressing our Charity is by Prayer ; and though we cannot relieve all Men, God can, and so we must pray for all to him that is able to supply all Mankind. And because the Communion is the highest exercise of Charity, therefore of old this Universal Intercession was used in this Office, where they prayed for the Peace of the Church and State, for Kings and for all Christians, especially the afflicted, as S. Cyril assures us : And Optatus calls this the appointed form in the mysteries of the Sacrament, in which we offer for the whole Church (m). And we do

(m) Optat. Milev. lib. 2. pag. 73.

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not (as the *Roman Church*) croud this into the Prayer of Consecration ; but as in *S. Chrysostom's*

(n) *Enchologion Jac. Goar. pag. 69.*

(o) *Nic. Cabasil. Expos. Liturg. Bib. Patrum.*

Liturgy, we make this Prayer soon after the Gospel (n), since none are so likely to say this charitable Prayer devoutly for all, as they who observe the Rules of the Gospel, as *Cabasilas* well notes (o). And there are two things to recommend this Prayer ; First, Our Alms just now offered to God by his Minister, which the Scripture assures us give great efficacy to our Prayers ; Secondly, Our Commemoration of the great Sacrifice of Christ's Death, the Symbols of which are now to be set upon the holy Table, that we may plead for all the World by the memorial of that Oblation which obtained Mercy for all, and by which Christ now intercedes for all in Heaven.

§. 2. As for the Prayer it self, besides the Preface and Conclusion, it doth contain Prayers, Supplications, Intercessions, and giving of Thanks, which are to be made for all Men, for Kings, and all that are in Authority, as *S. Paul* directs, *1 Tim. ii. 1, 2.*

§. 3. [Almighty and ever-living God, who by thy holy Apostle hast taught us, &c.] Tho' the Persons we pray for are many, and the Blessings we ask for them very great, yet he we pray to is Omnipotent and Eternal, an [Almighty and ever-living God,] so that we cannot doubt but he is able to grant all, and we may be as sure of his willingness as we are of his power, since we

we make these Prayers according to his own Directions given us by **[his holy Apostle S. Paul,]** who in the 1 Ep. *Timothy* ii. 1. **[hath taught us]** that it is God's will we should **[make Prayers, Supplications,]** Intercessions **[and Thanksgivings for all Men,]** in observance of which plain direction our Church hath composed this Excellent Form, in the very same Method prescribed by the Apostle: For herein, First, we Petition for those good things we want, which is properly termed **[Prayer,]** and because we have just now offered our Alms, and made many excellent requests, without repeating the particulars, we **[humbly beseech him of his Mercy]** (*to accept our Alms and Oblations,* though small in themselves, and not likely to merit the least of the favours we beg; and) **[to receive these our Prayers]** with our former desires; **[which we have offered to his Divine Majesty,]** in hopes he will accept and answer them. Secondly, as for Supplications, which are for removing of evil, we duly weighing the Mischiefs arising from Heresie and Schism in the Church, do most humbly **[beseech him to inspire the Universal Church]** as he hath promised, *John* xiv. 16, 17. *Matth.* xxviii. ult. **[with the Spirit of Truth, Unity and Concord,]** that there may be a right Faith, an agreement in Worship, and a sympathy in the affections of all the Members of this holy Society, which is the Mystical Body of Christ, and so fitly remembered at this holy Table: And that the outward effects may shew that this great Body is acted by that one Spirit of Truth and Peace, we beg of God **[that all they that do confess his holy Name,]** and profess the Doctrine of Christianity, **[may agree in]** their Faith, by submitting

mitting all their Opinions to be examined and decided by **[the truth of God's holy Word,]** which is Truth it self, *John xvii. 17. 2 Tim. iii. 16, 17.* and cannot deceive us; and if we all took our Doctrines from this one ancient and sure Rule, as we should have Truth in our Principles, so we should have Unity in our Affections; it would banish Heresie and Schism also, and all Christians might **[live in Unity and Godly Love,]** so that the Church would be an Emblem of Heaven. Thirdly, The Intercessions are those Prayers and Supplications we make for others; and because *S. Paul* charges us when we have prayed for all Men, to pray or make intercession, especially for Kings, and those in Authority, *1 Tim. ii. 2.* therefore **[we beseech God to save and defend all Christian Kings, Princes and Governours,]** in all the Monarchies, Principalities, and popular Estates of *Christendom*; for their Authority, if rightly managed, is an excellent guard to the true Faith, and a good means to prevent Factions and Divisions, and every Church then flourishes most when its Rulers are pious and prosperous: And because we have the nearest concern for our own Native Country, we intercede with God more, **[especially for his Servant Charles our King,]** naming him, as the ancient Liturgies did the Emperor after he became Christian: We know our dear Sovereign professeth the True Faith, and is a lover of Peace; so that we beg of God to save and defend him, as being assured, **[that under him we shall be godly and quietly governed,]** which is that blessed end *S. Paul* would have the Christians aim at in praying for their Kings, *1 Tim. ii. 2.* And because Kings cannot see all with their own Eyes, nor act all with their own
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Hands, and so are obliged to use Councillors, Judges, and other Officers, we pray him to [**grant to his whole Council,**] with whom he adviseth, [**and to all that are put in Authority under him,**] by whom he executeth his good Laws, such Wisdom, Grace and Integrity, [**that they may truly**] determine all Causes, [**and indifferently**] without any respect of Persons, [**Administer Justice,**] *Psal. lxxii. 2, 3.* aiming purely at that which was God's great end in constituting all Magistrates, [**viz. the punishment of the wickedness and vice**] of all evil doers, and for the [**maintaining of his true Religion and Vertue,**] by encouraging and rewarding them that do well, *Rom. xiii. 3, 4.* *1 Peter ii. 14.* And this will make the State Holy and Happy. In the next place, we pray for the Church, without the good order of which no Nation can be long prosperous. First therefore, we desire our [**Heavenly Father to give Grace**] to the Rulers and Pastors thereof, *viz.* [**to all Bishops**] who are called of God to Govern his Flock, [**and**] to all Priests and Deacons, to whom those Bishops commit the Care of particular Congregations, thence called of old their [**Curates,**] for these we beg Grace, [**that they may both by**] the holiness of [**their Lives,** and] the efficacy of their [**Doctrine, set forth**] the excellencies [**of God's Word,**] which is in it self most [**true,**] and hath in it a quickning Power to revive Sinners from the Death of Sin; and to make them active and [**liber,**] (*Acts vii. 38.*) in the ways of Piety and Vertue: And let the same Grace direct and enable them [**to administer the Holy Sacraments,**] especially this of the Holy Communion, [**rightly**] according to our Lord's Institution, and

and **[duly]** as the necessities of the Church do require. Moreover, since all their Preaching and holy Administrations are ineffectual, unless those who partake of them be disposed by the Spirit to profit by them, we pray that **[God]** will **[give his Heavenly Grace to all his People]** every where, **[especially to this Congregation here present,]** on whom our Spiritual Labours are bestowed, and for whose Souls we have a peculiar concern; **[that with meek hearts]** and a due sense of their own unworthiness, **[and]** with **[due reverence]** and respect to his glorious Majesty **[they may hear and receive God's holy Word,]** being so guided by the Instructions, reformed by the Reproofs, and quickened by the Exhortations and Promises thereof, that they may **[truly]** and sincerely **[serve him in holiness and righteousness.]** not only at this present, **[but all the days of their lives :]** And since many of our Brethren, besides their Spiritual Miseries, are also under many outward Calamities, **[we most humbly]** and earnestly **[beseech God,]** by all that Mercy and **[Goodness]** shewed to Mankind in the death of his Son here commemorated, that he will please **[to comfort]** in their affliction, **[and to succour]** and relieve **[all those who in this transitory Life are in trouble,]** for fear of any evil like to fall upon them, or in **[sorrow]** for any misery lately past or now present, as also those that are distressed by Poverty, and are in **[need]** of Food, Raiment and Habitations, and those that are visited with **[sickness,]** or bodily pains, that he may comfort and deliver those that lie under these, **[for any Adversities,]** for there are variety of these evils, and in all of them the poor sufferers need his help. Finally, Since the Holy
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Apostle bids us also to give Thanks, we cannot find any sort of Men, for whom we can securely praise God in this most uncertain life, because all Mens condition is so changeable, their prosperity so short and mixed with Evils, and their life so suddenly gone: Wherefore, **[we do]** principally **[bless the Lord's holy Name for all]** our dear Brethren and Friends, even for those his Saints and **[Servants]** who have lived holily, and passed all the dangers of this evil World, and are **[departed this Life in his Faith and Fear,]** having never forsaken the true Religion, nor dishonoured it by evil practices: These we know are now and ever shall be truly happy in Heaven; and tho' we be yet (as they once were) in the midst of many temptations and afflictions, it is our comfort and support to behold that part of our Brethren, which is already safe and triumphant: We need not, nor do not pray for them, but for our selves we must beg that the Lord will **[give us Grace,]** as he did to them, that we may **[so follow their good Examples]** in Piety and Vertue upon Earth, **[that with them]** at the last **[we also may be partakers of his heavenly Kingdom,]** and joyn with them in singing his eternal Praises. These indeed are large and weighty requests, but we beseech **[him to grant them]**, who is our merciful **[Father, for Jesus Christ his sake,]** whose Death is here set forth and remembred, and who we hope will pray with us, and for us, because (not any Saint or Angel, but) **[he is our only Mediator,]** 1 Tim. ii. 5. **[and Advocate]** to plead for the acceptance of our Prayers, so that by him we hope to prevail, **[Amen.]**

Sect. VIII.

Of the Warning before the Communion.

§. I. **G**reat Mysteries ought to have great Preparation, the Paschal Lamb was to be chosen four days before it was slain, *Exod. xii. 3, 6.* The Jewish Feasts were proclaimed some time before, *Levit. xxv. 9.* and *Hezekiah* gave publick warning of his intended Passover a good while before the celebration, *2 Chron. xxx.* But we have a higher Mystery to perform, and do it now so seldom, and are so unprepared for it, that it is necessary to give us so large a time before it, to dispose our Souls for the worthy receiving thereof; and this present Exhortation not only declares the intended time, but also may be very serviceable to our Preparation; containing, First, An Information, 1. Of the time when we celebrate it; 2. Of the Persons to whom we shall administer it; 3. Of the manner how they must receive it, *viz.* in remembrance of Christ's Death, and with all thankfulness, both for it, and for this Ordinance to commemorate it. Secondly, It contains an Exhortation grounded on the benefit of doing it well, and the danger of doing it ill, and exciting us to the Duties of, 1. Serious considering the Dignity of this Sacrament, and the peril of profaning it; 2. And strict Examining our hearts in order to our acceptance. Thirdly, This Warning contains Directions, 1. To the Penitent, who is advised to prepare

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by Repentance, which is now to be exercised in Self-examination, Contrition, Confession, and holy Purposes: And by Charity, to be shewed by making satisfaction for all Injuries done by us, and forgiving those done against us. 2ly, Here is Direction to the Impenitent not to come unworthily; and these are, 1. Solemnly warned; 2. Shewed what they may do in order to fit them; 3. Foretold of the danger of neglecting these Preparatives. Lastly, Here are directions to the doubting, shewing to what end they need Ghostly Counsel, and in what case they want it, of whom they must desire it, and what benefit they may have by it. These are the parts of this Warning, as will more clearly appear in the Discourse.

§. 2. [**Dearlly Beloved,**] I am to give you this early Warning. That [**on——next**] I purpose [**through God's assistance,**] *James iv. 15.* [**to Administer**] the holy Communion; and I would not cast this Pearl before Swine, but shall desire you all to get suitable dispositions for it, because [**to all such as shall be religiously and devoutly disposed,**] it is a [**most comfortable Sacrament,**] and makes them partakers [**of the Body and Blood of Christ,**] and therefore such need no compulsion to bring them to it, being attracted sufficiently by its own sweetness, and the comfort and benefit they receive there. And lest any should pretend ignorance of the end why they come to this Ordinance, or the manner how they must [**receive**] it, I do here inform such, they are to do it [**in remembrance of**] Christ, *1 Cor. xi. 24.* and of [**his meritorious Passion on the Cross,**] *vers. 26.* Here we are to imprint that Death of his

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which he suffered for our Sins, so firmly on our own hearts, that it may never be forgotten by us, and to set it forth in this manner, that all the World may have it in remembrance; and good reason, since **[thereby we obtain remission of our sins, and are made partakers of the Kingdom of Heaven:]** These are such great Blessings, that **[it is our Duty,]** not only to remember them, but to do it with Thanksgiving; and therefore we must, in this Sacrifice of Praise, **[render most humble and hearty thanks to Almighty God, for that he hath given his Son our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament:]** he gave him for us in his Death, and gives him to us in this Ordinance; so that they who come prepared, are made partakers of Christ, and of all the Benefits of his Death; **[which being a thing so Divine]** in its Institution, and **[so Comfortable]** in its Effects **[to them who receive it worthily;]** and on the other side, **[so dangerous to them who will presume to receive it unworthily,]** that in order to your escaping these dangers, and that you may all partake of the aforesaid Comforts, after this Information, **[My Duty is,]** Secondly, To give you a serious **[Exhortation, that in the mean time]** between this and the day appointed for the Communion, you do prepare your selves as well as you can: And first, I exhort you very seriously **[to consider the dignity of this holy Sacrament,]** which was instituted by Christ himself, for so weighty reasons, and to such excellent purposes, as the conveying his Merits and Graces to us, the taking our Sins on him, and the securing our Salvation;

[and]

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[and] also to think seriously upon [the great peril of] coming rudely or slightly to it, in Malice, or in any Sin unrepented of, [and so receiving it unworthily,] which is a great contempt of our Lord, and may aggravate or hasten our Condemnation. In the next place, I must advise you to endeavour seriously to fit your selves for so high and solemn a Duty, by setting apart some time before for [searching and examining your Consciences] concerning all the sinful thoughts, words and deeds, that you have been guilty of; and [this you must not do lightly] and formally, [after the manner] of Hypocrites, who only feign Repentance, [and dissemble with God,] by making some outward shews of sorrow against a solemn time: But you must do it [so] strictly and sincerely, [that ye may come holy and clean to such an heavenly feast] having put off all affection to every sin, and put on the love of all Virtue and Piety, which is [the Wedding Garment required by God in holy Scripture,] *Matth. xxii. 2.* for this alone will make you [be received] by God, the great Master of this Feast, [as worthy partakers of that holy Table:] Which being so desirable, I shall now shew you [the way and means thereunto;] which are these, [first, to examine] all the Actions of [your Lives and Conversations,] comparing them [to the Rule of God's Commandments,] which will shew you where you have gone crooked, either on the right hand, by omitting any necessary Duty; or on the left, by committing any heinous Sin; and when you have diligently read over the Commandments, and all along compared your ways with them, then [whereinsoever ye shall perceive your selves to have offend-

ed, either in] any thought to which your [will] consented, or in any [word or deed, there] inwardly and heartily [to bewail your own sinfulness, and] while your heart is thus convinced of your folly and baseness, to kneel down and [confess your selves to Almighty God with] unfeigned sorrow for what is past, [and full purpose of Amendment] for the future, if it may please God to forgive you now. Secondly, [If ye shall perceive] by this Examination, [that your offences] have been [committed not only] immediately [against God, but also against your Neighbour,] either by slandering or wronging them in any kind, [then] God will not forgive you unless [ye shall] ask them forgiveness, and so [reconcile your selves unto them,] and withal, you must declare that [you are ready] (with Penitent *Zaccheus*, Luke xix.8.) [to make restitution and satisfaction according to the uttermost of your powers, for all injuries and wrongs done by you to any other,] For indeed, without this the Offender doth not truly repent, nor will God forgive the offence, while we keep the ill-gotten Goods. And because the Pride and ill Nature of the wronged Party often discourages the Offender from submitting, Christ, who bids the Offender offer satisfaction, *Matth. v. 24.* commands the Offended to accept it, *Mark xi. 25.* So that if you be the injured Person, [you must be likewise ready to forgive those who have offended you] in any kind, it being most reasonable that at this Sacrament, where you expect [to have forgiveness of your offences] (which are far greater) [at God's hand,] you should forgive those small Trespasses which your Brethren do against you

and

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and indeed you cannot be forgiven unless you forgive, *Matth. vi. 14, 15, 18.* Now if you examine, repent, confess, amend and make satisfaction, **[the holy Communion]** will seal your Pardon, and secure as well as promote it; **[but otherwise]** if you be injurious, malicious, and impenitent, **[it doth but increale]** and aggravate that **[Damnation]** which your other sins deserve. Lastly, **[Therefore,]** though it be your expresse Duty to come, yet it is as much your Duty to repent; so that **[if any of you be]** a common Swearer and **[Blasphemer of God,]** or by Atheistical scoffing at holy things, be **[an hinderer or slanderer of his Word;]** or if any of you be **[an Adulterer,]** notorious Deceiver, common Drunkard, or False-witness, or bear any **[Malice or Envy]** to your Neighbours, **[or be in any other grievous Crimes,]** I beseech you to consider the peril of coming rashly in such an estate, and I solemnly warn you **[to repent of your sins, or else come not to that holy Table]** where God will come to survey you; for though these sins will damn you (also if you stay away) without repentance, yet this presumption may hasten your ruine, and **[after the taking this holy Sacrament,]** you may justly fear God should forsake you, and **[the Devil enter into you as he did into Judas,]** (who received this Sacrament with a resolution to betray his Master,) and if the Evil Spirit get such power over you, he will **[fill you full of all iniquity, and bring you to destruction of Body and Soul,]** as he did that false and most wicked Man: But I hope you do resolve to repent, and so will not be in danger of this terrible mischief. And if upon your endeavours to ex-

amine, you find your sins so great, as fills you with scruples and doubts, [**since it is requisite no Man should come to the holy Communion, but with a full trust in God's Mercy;**] here set forth, [**and with a quiet Conscience,**] so as that he may have comfort in this most sweet and refreshing Ordinance; [**Therefore if there be any of you, who by this means**] of private Confession to God and Prayer, [**cannot quiet his own Conscience**] from those fears which his guilt hath caused, [**but**] that he still [**requireth further Comfort**] to support him, [**or Counsel**] to direct him, in this case, when he is terrified with the guilt of some grievous sins past, or afraid lest he should fall into some dangerous temptation after all his Vows, [**let him come to me**] whom God hath intrusted with the care of his Soul, [**or to some other discreet and learned Minister of God's Word,**] and [**let him**] confess his Sin freely and ingenuously, and [**open his grief**] and his fears; for Christ hath given us a special Commission to help such dejected Penitents, if they will shew us their Diseases; for [**by the Ministry of God's holy Word,**] and the Promises thereof, which we have Authority to dispense, *John xx. 23. 2 Cor. 5. 18.* [**they may receive from us the benefit of Absolution**] by our pronouncing such a Pardon as God will confirm, they be what they seem to us. And in case of their fears of any temptation, by this means also [**they may have**] from us Spiritual or [**Ghostly Counsel and Advice**] how to avoid the occasions thereof. And so by the due use of this too much neglected Confession to God's Ministers, Men might [**have their Consciences quieted,**] and [**avoiding a scruple and doubtfulness**] might come with

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more firm Faith, and a more lively Hope unto this blessed Feast, and might receive more benefits thereby.

Sect. IX.

Of the Exhortation to the Communion.

§. I. **T**Hough the frequency of our Communicating be not expressly determined in Scripture, yet it is there supposed we will do it often; and this latitude was left, to give us opportunity to shew our love by coming freely and frequently, not to excuse our negligence or impiety in customary or constant omitting this Duty, which is so heinous and so common a Sin in this Age, and so great a Scandal in some who call themselves Protestants, that there was never more need of this pious and rational Exhortation, than in these days: For it contains, First, A Declaration of the time when this Sacrament is to be celebrated. Secondly, An Invitation of all that are present to come. Thirdly, The Arguments to move to it, being, 1. A plain similitude from the Guests who are invited by an Ordinary Man to a rich and costly Feast, and they ungratefully refuse to come; for if this would highly displease us, much more must our withdrawing from this Sacrament provoke God. 2ly, We argue from the frivolousness of those

those pretences which Men use to excuse their staying away, *viz.* That they are busie and cannot, or sinful and dare not come, both of these being very base and very vain in God's sight. 3ly, We argue from the example of those who were invited to the Feast in the Gospel, and made such kind of excuses, yet were justly condemned. 4ly, We apply all by shewing, 1. Our care in providing this Heavenly Feast; 2. Our desire that all may come; 3. Their duty to come in thankfulness for the death of Christ; 4. Their danger if they wilfully stay away, since it is likely they will be severely punished for so great a Sin against God, and so foul a Scandal to their Brethren. Lastly, We conclude with hopes they will, and Prayers they may return to a better mind.

§. 2. [**Dearly beloved**] on *such a day* [**I intend by God's Grace,**] assisting me [**to Celebrate the**] most holy Feast of the [**Lord's Supper;**] and I give you this notice so long before, that none may pretend ignorance. This Sacrament is compared in Scripture to a rich and costly Feast, *Matth. xxii. Luke xiv.* and God is the Master of this Feast, Christ himself the Food, and his Ministers are in his Name to dispense it; I therefore being one of these Dispensers, [**in God's Name do bid**] and invite [**you all that are here present, unto**] this heavenly Feast, which is provided for all baptized Christians, and therefore you all have a right to it, and are, or ought to be fit for it; wherefore I pray you all to come, [**and beseech you for the Lord Jesus Christ's sake,**] who died to make this Entertainment for you, [**that you will not refuse to come thereto,**] and especially since you are
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[so lovingly called and bidden by God himself,] who hath sent us in his own name on purpose to invite you : Now, lest you should rashly resolve to deny both God and his kind Message, let me reason the case with you, and my first Argument shall be taken from a plain and familiar Case : [You know how grievous] to the Inviter, [and how unkind a thing it is] in the Persons invited, [when an] ordinary [Man,] one of our Neighbours, [hath prepared,] with a great deal of Cost, Art and Pains, [a Rich Feast,] and [decked his Table with all kind of Provision] that can be wished or expected, [so that there lacketh nothing but those Guests to sit down] at it, whom he chose out of all his Friends, to shew his love and respects to, by this invitation : If after all, [they who were] so kindly invited and [called, without any cause most unthankfully refuse to come,] I dare appeal to your own selves, and make you judges of this Matter, [which of you in such a case would not be moved] to great anger, to see your Cost thus cast away, your Provisions slighted, your Company refused, and your very Love despis'd ? [Who would not think] this as grievous to be born, as if some [great injury or wrong were done to him.] since Affronts are the most provoking sort of offences ? I know you must confess you would take this ill from your Equals ; and surely when God vouchsafes to let his own Son be slain, to make this Spiritual Feast, and invites his Creatures, yea, his miserable Enemies, to it, who must perish without it, and they insolently turn their backs, he hath much juster cause of high displeasure ; [wherefore most dearly beloved in Christ,] do not rashly run into so vile a crime, but
[take

[take ye good heed] and consider God's Mercy in inviting, and your own necessity who are invited, as also the excellency of the Food provided for you, and the benefits you may have thereby, **[lest ye withhold your selves from this holy Supper,]** be condemned out of your own mouths, and wilfully **[provoke God's indignation against you.]** I know Men will study some excuses to blind the Eyes of others, and stifle the checks of their own Consciences; Secondly therefore, I will examine the most usual pretences, and shew how vain they are: First, Some pretend they are busie, and cannot come now, and indeed **[it is an easie matter for a Man to say I will not communicate]** at this time, **[because I am otherwise hindered with Worldly business:]** But I answer, Why did you not contrive before-hand to put off this business? You can find time for Markets, Visits, yea, for Recreations, and do put off other business for these lesser matters, so that I doubt God sees you contrived business on purpose to put him off: Again, if every little business keep you away, the World will always find you such employment, and so you shall never come: But suppose you have real business, is it of as great concernment to you as the Salvation of your Soul? If not, ought it not to be laid aside when you have the greatest work to do? Doth not this shew, you value Earth above Heaven, and Gain above God himself? 'Tis easie to feign pretences to Men, **[But such excuses are not so easily accepted and allowed of God,]** who sees they are false, frivolous, or highly impious. Again, others pretend they are Sinners, and dare not come, whose plea is next to be considered; **[If any Man say I am a grievous Sinner, and therefore**

therefore am afraid to come,] fearing to be judged for coming unworthily : I reply, If you see your Sin, and consider you live every moment in the danger of Damnation, till you have repented, **[why do you not repent and amend]** your lives just now? and then you may come without any danger ; but if you continue in Sin when you know you are a Sinner, you will be as certainly damned though you stay away, as if you came ; and you are condemned, not for coming to the Sacrament, but for living in Sin without Repentance : It is one great fault to live in Sin, and can that excuse us for another fault, which is the forsaking the Holy Sacrament? 'Tis true, while you keep your Sins you must not come ; and you chuse rather to leave the Sacrament, than to part with your Sins, and are so foolish to think this will excuse you, and shews your high esteem of that Sacrament, which you love less than your Malice, your Lust, or Intemperance : Repent therefore, and shew your Reverence by coming humbly to this Feast, which was made for Penitent Sinners : **[When God calleth you]** by us, to forsake your Sins and come, **[are ye not ashamed to say]** impudently **[you will not? When ye should]** immediately **[return to God]** as soon as you perceive your offence, **[will ye excuse your selves and say you are not ready?]** How oft have you put us off so before? Or what progress have you made in preparing since last time? I beseech you **[consider earnestly with your selves, how little such feigned excuses will avail before God,]** who seeth the Heart, and knoweth the end of them is only to colour over a designed total Omission of this Duty : Which may be seen, Thirdly, By a plain Example in that Parable,

rable, *Luke* xiv. 18, &c. wherein our Saviour clearly alludes to this heavenly Banquet: For **[they that refused that feast in the Gospel,]** to which God had invited them by his Servants, had Excuses as well as you: And one pretended he could not come **[because he had bought a farm;]** another was **[to try his Pokes of Oxen;]** a third **[was]** newly **[married,]** and therefore could not come; These fair Pretenders **[were not so excused]** but were esteemed Despisers of his Provisions, and his Love who had invited them, and so **[were counted unworthy of the heavenly feast,]** and finally rejected upon this base Affront: And let me intreat you to beware you do not, by the like contempt, provoke Almighty God to resolve to withhold his Grace from you for ever, the means which you have vilely rejected. However, **[I, for my part,]** will prepare the Sacrament, and **[shall be ready]** to administer it, **[and according to my Office,]** as I am a Steward of these Mysteries, **[I bid you in the Name of God,]** the great Master of the Feast; **[I call you in Christ's behalf,]** who is the precious Food here dispensed; **[I exhort you,]** for your own sakes, **[as you love your own Salvation,]** (which will be endangered by this contempt) **[that ye will]** set aside all Excuses, and all Business, **[and be partakers of this holy Communion]** at this time: I am sure you are infinitely obliged to it; for **[as the Son of God did vouchsafe to yield up his Soul by Death upon the Cross for your Salvation,]** as he in pure love to you did indure that most accursed Death for you: **[So it is your Duty]** and as little as you can do in return for so infinite a favour, **[to receive the Communion in**
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remembrance of the Sacrifice of his Death,] and especially since he expressly enjoyns [you] thus to remember him; and the doing this in remembrance of him, is that which [he himself hath commanded;] so that both in point of Gratitude and Obedience, [you] must come to this Sacrament: [which if ye shall neglect to do,] after all these Arguments to convince you, [consider with your selves,] and let your own Consciences tell you, [how great injury ye do to God,] in despising his Love, and the Merits of his dear Son hereby conveyed, [and how sore Punishment hangeth over your Heads for the same;] You may think, it may be, (by Ignorance or ill Principles) there is danger in coming, though you do endeavour to prepare; but is it not plain enough you commit a greater sin, and run into a more imminent danger, [when you wilfully abstain from the Lord's Table] in contempt of his Command, [and separate your selves from your Brethren who come to feed on the Banquet of that most heavenly Food,] either out of Pride, as if you were too Holy to eat with them; or out of gross Ignorance, as if you could expect to partake with them in the Reward, when you will not joyn with them in the Duty; or by Uncharitableness, discouraging others by your vile Example? Surely you cannot expect such a Sin against God and Man can long go unpunished: [These things, if ye earnestly] and frequently [consider, ye will by God's Grace return to a better mind,] and resolve to come prepared in the best manner

ner you can : And [for the obtaining] of this Grace, both to persuade you to it, and fit you for it, [we will not cease to make our humble Petitions unto Almighty God our Heavenly Father,] to whom be Glory now and for ever, Amen.

Partition II.

OF THE

More immediate Preparation.

Sect. I.

Of the Exhortation at the Communion.

§. I. **T**HE former Exhortation is designed to increase the Numbers, and this to rectifie the dispositions of the Communicants, that they may be not only many, but good: The very Mysteries of the Gentiles were veiled with many Coverings, to make them more Sacred: And in the Greek Church, beside all other preparatory matters, the Priests invited the worthy, and warned the unworthy, when they were come to the Lord's Table; which repeated Warning is more necessary in this looser Age, and this excellent Form is rarely suited to this Occasion, for it recommends to us two great and necessary

necessary Duties ; First, The Duty of Self-examination ; which is, 1. Pressed by Arguments taken from the Divine Authority enjoying it, 1 Cor. xi. 28. From the great Benefits which follow the doing it well, and the great sin and danger consequent to the doing it ill. 2. It is described exactly by the several parts of it, viz. true Repentance, a lively Faith, an intire Amendment, and a perfect Charity : To all which we are exhorted. Secondly, Here is recommended the Duty of Thanksgiving, 1. By way of Consideration, shewing the necessity of this Duty, and the general ground thereof, viz. for the Redemption of the World ; withal declaring, what reason there is to praise God for this Redemption, considering it in it self ; and what cause to praise him for it in this Sacrament, which was instituted on purpose for this end. 2. This Duty is directed by way of Practice, and we assisted to do it both with our lips at the holy Table, and in our lives by submitting to his Will, and keeping his Commandments for ever after.

§. 2. [**Dearlꝝ beloved in the Lord,**] I rejoyce to see you stay for these holy Mysteries, and that your good desires may be successful, I must once more tell [you, that mind to come to the Holy Communion,] that you may partake of the Body and Blood of our Lord and Saviour Christ,] that now especially you [must consider how S. Paul,] and God himself by him, enjoyneth and [exhorteth all Persons diligently to rep and examine themselves,] that they may discover and bewail their Sins, and be assured of their purposes to amend, [before they presume to eat of that Bread,

Bread, and drink of that Cup,] 1 Cor. xi. 28. And though we hope you have done this in private, yet it is fit you should reflect upon your selves once more just now, when you are immediately approaching to the Lord's Table, that so you may yet step back (till another opportunity) if you find you are unworthy, and that this fresh review may humble you, and make you fitter if you be disposed: And the more effectually to excite all to do this Duty well now, we must consider, that besides the Command of God requiring it, we must do it for our own sakes; [**for as the benefit is great if we**] do so strictly examine our selves as to [**receive that Holy Sacrament with a true penitent Heart, and a lively faith.**] and so become worthy receivers; [**for then we spiritually eat the flesh of Christ, and drink his Blood,**] so that his Incarnation sanctifies our Nature, and his Passion seals our Pardon; [**then we dwell in Christ and Christ in us,**] so that his Grace is communicated to us, then [**we are one with Christ, and Christ with us,**] so that our will is intirely conformed to his, *John* vi. 54, 55, 56. Which admirable and desirable Advantages are enough to invite all that wish to be happy, to use all means in order to their coming worthily: [**So**] on the contrary I must assure you [**the danger is great, if we**] by neglecting this preparative Examination shall [**receive the same unworthily; for then**] the same Apostle shews us, First, that we commit a grievous Sin, in thus contemning the memorial of Christ's Death, for [**we are guilty of the Body and Blood of Christ our Saviour,**] and he takes it as ill from us as he did the cruelty of his Murderers; yea, [**We Eat and drink our own**

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own damnation,] if we come rashly and rudely to it, [not considering] that [the Lord's Body] is here, nor making any difference between this and our common Food: This is so high an Affront to the Merits of his Death, and to the Love and the Mercy offered in this Sacrament, that as it is a grievous Sin, so it shall have a severe Punishment; for hereby [we kindle God's wrath against us,] who will not endure that his Son shall be despised, [we provoke him to plague us with divers Diseases, and sundry kinds of Death,] and if we should escape these temporal Evils, he can punish us with eternal: These are the sad effects of coming without Examination, which I do thus plainly relate, not to fright you from the Lord's Table, but to make you very careful to come worthily to it, for I will shew you how to escape all these Evils; I know you are very desirous to obtain the former Blessings, and to avoid these Sins and Judgments, [Judge therefore your selves Brethren,] 1 Cor. xi. 27, 28, 29, 30. First, enquire after your Offences, then try your Ways; and lastly, pass Sentence on your selves as vile and miserable Sinners, who have deserved to be condemned, and then [you shall not be judged of the Lord,] (who never condemns an humbled Penitent;) and when you are convinced of the evil you have deserved, let that cause you to [Repent you truly of your Sins past,] for which Jesus hath so sadly smarted on the Cross; yet remembering the Merit of that Passion, [have a lively and stedfast Faith in Christ our Saviour,] here offered to you: And as a testimony of your desire to please him for ever hereafter, [amend your Lives, and be in perfect Charity with all Men;]

Men;] Do but these things, and **[so shall ye be]** reputed by God as **[meet partakers of these holy Mysteries,]** and escaping the dangers, shall certainly reap all the aforesaid Benefits of this holy Sacrament. This may suffice for your Preparation: But now you are come to the Lord's Table, having quieted your Minds by these acts of Penitence, and made your Hearts sensible of Christ's Love, **[you must above all things, give most humble and hearty thanks:]** for this Mystery was instituted for a Sacrifice of Praise, which you must here offer up **[to God the Father, the Son, and the Holy Ghost, for the]** most admirable work of **[the Redemption of the World,]** which was effected **[by the Death and Passion of our Saviour Christ]** who was **[both God,]** that he might conquer Death, **[and Man,]** that he might suffer it. This is the proper place, and this the proper Ordinance, wherein you should remember your dear Redeemer, **[who]** though he was equal with God, yet **[did humble himself even to the]** cruel, painful, and shameful **[Death upon the Cross,]** enduring all those Torments **[for us miserable Sinners,]** who could not deserve this favour from him; only he pitied to behold us **[lying in darkness, and in the shadow of death,]** condemned to eternal Misery, without any apprehension of our Misery, or Means of deliverance; he then most generously offered to dye for our Pardon and Reconciliation, that, of condemned Rebels **[he might make us the Children of God]** by Adoption here, **[and exalt us to everlasting Life]** and Glory in the World to come. **[And to the end that we]** who were thus miraculously delivered, **[should always**

remember the exceeding great love of our Ma-
ster and only Saviour, thus] freely [oping
for us: and] that we might never forget [the
innumerable Benefits which by his precious
Blood-shedding he hath obtained in us,] that is,
Pardon of Sin, Peace with God, the Aid of his
Grace, and the Hope of his Glory, our Lord Je-
sus himself [hath instituted and ordained] these
[holy Mysteries] of his last Supper to be received
by us [as the pledge of his Love,] the Assurance
of his desire to give Himself and all his Benefits to
us [and for a continual remembrance of his
Death,] which here we may often commemorate
with Joy, [to our great and endless Comfort:]
Since then this is the proper place for offering up
our Praises to our Lord Jesus, [to him therefore,
with the Father and the Holy Ghost,] at this
Sacred Altar, [let us give, (as we are] most highly
[bound] and obliged) [continual thanks:] And
because the Praises of our Lips are too mean a Re-
turn for such real and infinite Favour, let us praise
him in our Lives, by [submitting our selves whol-
ly] in all Conditions, [to his holy Will and Plea-
sure, and] (after we have here vowed to be his
constant Servants) [by studying to serve him in
true Holiness and Righteousness all the days of
our lives,] so shall we shew the sincerity of our
Gratitude for these Mercies. [Amen.]

Sect.

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Sect. II.

Of the Invitation.

§. 1. **T**HE Feast being now ready, and the Guests prepared with due Instructions, the Priest, who is the Steward of these Mysteries, according to the ancient Liturgies, invites them *to come near with Fear and Faith*: And that God may accept them, he repeats those Graces with which they must be adorned, which are, 1. Repentance, 2. Charity, 3. Holy Purposes, and then invites them to [**Draw near with Faith, &c.**] shewing them what is the first Duty to be done, *viz.* making an humble Confession upon their Knees: So that upon this invitation, all the Communicants should come into the Choir, or as nigh the Lord's Table as they can, and there kneel down to confess their Sins, to which Confession this is the Preface.

§. 2. All [**ye that do truly**] and in good [**earnest repent you of your Sins,**] being heartily grieved for them; And ye that have endeavoured to satisfy those you have wronged, and forgiven those who have offended you, so as to be [**in Love and Charity with your Neighbours;**] And ye that do so dislike your former ways, that you firmly [**intend to lead a new Life, following**] no longer your own evil Desires, but [**the Commandments of God;**] and resolving to [**walk from henceforth in his holy Ways:**]

I declare you are duly qualified for this Heavenly Feast, and in the name of Christ I invite you to [~~draw near with faith~~] in God's Mercy, [~~and take this holy Sacrament~~] as the pledge of his love [~~to pour~~] great and endless [~~Comfort~~]. And because you know you have been Sinners, empty and cleanse your Souls first from Sin, by [~~making your humble Confession to Almighty God~~], inwardly bewailing your Offences, [~~and meekly kneeling upon your knees~~], as becomes Offenders who sue for their Pardon to the King of Kings.

Sect. III.

Of the Confession.

§. 1. **B**ESIDE the private Confession of the Closet used by all good Christians before they come to the Sacrament, and that made to the Priest in special cases of a great doubt or a strong Temptation, there was anciently a general Prayer for Mercy, as *S. Chrysostom* informs us, used by all the Communicants when they were come to the Altar; And since Christ's sufferings are here remembered, we must own our Sins which were the causes of them; yea, since we hope to have our pardon sealed, we ought first with shame and sorrow to own the Transgressions, for his honour who doth so freely remit them; And hereto this excellent Forms directs us.

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§. 2. O Lord our Consciences do accuse us of many Sins, and to whom should we confess them but unto thee, who art that **[Almighty God]** we have offended, and hast power enough to destroy us? yet as thou art **[the Father of our Lord Jesus Christ,]** thou hast inclinations of Mercy toward us: of whom should we thy poor Creatures seek for pity, but of thee the **[Maker of all things;]** to whom should we petition for deliverance but to thee, the **[Judge of all Men,]** *Job* *ix.* 15. Wherefore being now in thy Presence, **[we]** do with shame **[acknowledge,]** and with sorrow **[bemoan our manifold Sins and Wickedness,]** as the true causes of our Torments and Agonies that our dear Redeemer (here remembred) endured for us; when we consider what he suffered, it makes our Hearts bleed to think of those many heinous Transgressions of thy Law, **[which we]** continually and with frequent Repetitions, **[from time to time have committed]** in the **[most grievous]** manner, and with all the aggravating Circumstances imaginable: For we have sinned against our Knowledge and our Conscience, against all the divine Mercies and Methods of Grace: And these Sins are of divers kinds; we have sinned in Heart **[by evil Thoughts,]** with our Lips **[by]** vain, false, and wicked **[Words,]** and in our Lives by unjust and ungodly **[Deeds,]** so that the Hand we should take our Lord with, the Mouth and Heart we should receive him into, are polluted by these Offences, which have been done **[against thy Divine Majesty,]** in contempt of thy holy, Will, and righteous Laws; so that we must confess we have **[most justly provoked]** thee, our most gracious and long-suffering God, **[to wrath**

and indignation against us,] and nothing is so terrible to us as thy dreadful displeasure: And now upon our clear and full Confession of this which is the just character of our Sin and Misery, our Hearts do smite us, and our Consciences upbraid us with our Folly and Baseness, so that **[we do]** sincerely and **[earnestly repent,]** that we ever did commit them; **[we are heartily sorry for]** that we have displeased thee, wounded thy dear Son, and grieved thy blessed Spirit by **[these our misdoings;]** And now that we seriously reflect upon their infinite number, and heinous nature, **[the very remembrance of them is]** odious, and **[grievous unto us;]** the shame of what is past, and the fear of what is to come, makes **[the burden of them]** to be so **[intollerable,]** that we are almost ready to sink into Despair, and dare scarce lift up our eyes to Heaven: Yet since thou callest those that are heavy laden to come unto thee for Rest, our Grief and Terror shall not drive us from thee, for then we certainly perish, but our Misery shall bring us to thee; and here on our bended Knees we pray thee **[have Mercy upon us,]** or we are eternally ruined; and again we importunately beg of thee to **[have mercy upon us,]** *Psal. lvii. 1.* O **[most merciful Father]** who art the Fountain of all Pity and Compassion; And though we deserve nothing but Destruction, yet **[for thy Son our Lord Jesus Christ his sake,]** who hath dyed for our Redemption, and by the Merit of his bitter Passion here represented, we most passionately beseech thee to **[forgive us]** all the Sins we have now confessed, and **[all that]** Iniquity which hath been done in that part of our Life which **[is past;]** we come to a dying Saviour to ob-

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obtain our Pardon sealed, O do thou accept his Satisfaction, and quit our Scores; forgive our former Offences, [**And**] because we desire to be freed from the Power, as well as from the Punishment of Sin, and come hither also to renew our Vows of holy Obedience, therefore, O Lord, [**grant**] us to receive such effectual Grace in this Communion, [**that we may**] for [**ever hereafter serve**] thee with our Bodies and Souls, [**and please thee**] in all our Actions, by leading a [**new life**] in all Temperance and Sobriety, Justice and Charity, Piety and Devotion, aiming in every thing at the advancing [**the honour and glory of thy Name,**] who dost pardon and sanctifie us [**through Jesus Christ our Lord,**] in whose Name we humbly and affectionately beg these Mercies, and to whom, with Thee, and the Holy Ghost, be all Honour and Glory ascribed now and ever. [**Amen.**]

Sect. IV.

Of the Absolution.

§. 1. **W**HEN the Discipline of the Ancient Church was in force, no notorious Offender could escape the Censures that his Sin deserved, nor was he admitted to the Sacrament without a publick and solemn Absolution upon his Repentance. And although this Discipline be now (to the great hurt of the Christian World) laid aside, yet we are required to judge our own selves, and how-

however, to confess our Sins to God with Shame and Sorrow : And now lest our guilt should terrifie us from coming to this holy Table, the Priest doth here very properly exercise the Power given him by Christ, and pronounces Absolution in his Name, in the Form of a Prayer, or a Benediction, *Numb. vi. 24.* which coming from a Person commissioned by Christ for this end, ought to be received with Faith and Gratitude, and is the only way to quiet the Conscience of a poor humbled Sinner, now that Revelations are ceased.

§. 2. Ye that are truly sorry for your Sins, do not give way to doubts or despair, for I have a Commission from that same [**Almighty God**] whom you have offended, and who only can forgive, to speak Peace to you; he is [**our heavenly Father,**] and knowing our Sin, and Misery thereby, [**of his great Mercy**] and pity to penitent Sinners, [**he hath promised forgiveness of Sins,**] *Matth. xi. 28. John iii. 16. &c.* [**to all them that with hearty Repentance**] for their former Offences, [**and true Faith**] in his Mercy, forsake their evil ways, and [**turn unto him:**] I do hope and believe, you who have made this humble Confession, are all thus qualified, and therefore I do in Christ's Name, and by his Authority, relying on his Goodness and his Promise, solemnly pray to this Almighty God to [**have Mercy upon you,**] and [**to pardon**] the guilt, [**and deliver you from**] the power of [**all your Sins:**] May he by his Grace [**confirm**] you in the purposing [**and strengthen you in**] the performing of [**all goodness,** and] may he finally [**bring you to everlasting Life**] and Glory: All
this

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this I declare God hath promised, I believe he will, and pray he may perform it to you all, [**through Jesus Christ our Lord,**] in whose Name I pronounce this Absolution: [**Amen.**]

Sect. V.

Of the Sentences of Scripture.

§. 1. **I**T is so necessary for every one that would receive Comfort and Benefit here, to have a lively Faith, and a Mind free from unreasonable Doubts and Fears, that the Church hath chosen these Sentences to confirm the Faith, and revive the Hope of poor Penitents; and they are those very Promises on which the foregoing Absolution is grounded; so that unless any doubt of the Truth of God's Word, they must believe these Promises of Mercy.

Matth. xi. 28. If any doubt of Christ's willingness to receive and pardon those who with hearty Repentance turn to him, let them [**hear what comfortable words our Saviour**] himself [**said to all that truly turn to him:**] He most lovingly invites them, saying, [**Come unto me**] and do not be discouraged [**all ye that travel**] with Grief and Pain for your Sins past, and all ye that [**are heavy laden**] with your own guilt, and the fears of my Father's wrath; I have born this burden for you, and will take it off from you,
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so that [**I will refresh you,**] by making your Peace, and sealing your Pardon in my Blood.

John iii. 16. If any doubt whether he will receive and pardon those who with a true Faith turn unto him, (which is the second thing affirmed in the Absolution,) our Lord himself testifies that [**God so**] wonderfully [**loved the World,**] when it lay in a hopeles and helpless estate of Sin and Misery, [**that he gave his**] intirely beloved, and [**only begotten Son,**] to suffer a cruel and bloody Death for the purchase of a Pardon: And this he did [**to the end that all that believe in him**] as their Saviour and Redeemer, trusting he is able to deliver them, and accordingly following his Directions, that all these, I say, [**should not perish,**] nor be condemned for their Sins past, but be reconciled to God here, [**and have everlasting Life**] hereafter.

1 Tim. i. 15. If your fears suggest to you that this is true, but you are unworthy, because you are grievous Sinners, [**Hear**] then [**what S. Paul saith,**] who himself had been a great Offender: [**This is a true saying,**] and infallibly certain, it is attested by God, [**and worthy to be received,**] and firmly believed [**of all Men**] especially penitent Sinners, [**that Jesus Christ came**] for no other end [**into the World,**] when he was Incarnate, but only to seek and [**to save**] such poor lost [**Sinners,**] as you confess your selves to be: And can you think he will cast you off, now you beg of him to receive you? Will he lose the very End of his coming, and let you perish when he may save you?

1 John

1 *John* ii. 1. If you say Christ is full of Pity, but will God the Father be appeased? [*Hear*] then [*what S. John saith,*] though we ought to live holy, yet [*if any man do sin*] by frailty, he is not left to perish without Remedy, nor must he despair; for though God do hate all Sin, yet he pities sinners; for [*we have an Advocate*] to plead our Cause, who is in Heaven, [*with the Father,*] and hath all power there, even [*Jesus Christ the Righteous,*] who never did offend in any thing; [*And*] he can justly plead for our Pardon, and get us excused for the Offences which we repent of, because [*he is the*] Sacrifice which was offered as a [*Propitiation*] to satisfy the Justice, and pacify the wrath of God [*for our Sins,*] so that he can effectually intercede by his own Merits for our Pardon; And shall we despair, who have such a Friend?

Sect. VI.

Of the Prefaces and Trisagium.

§. I. **T**HIS Sacrament is a Feast of Joy and Thanksgiving; the Apostles eat it with gladness of Heart, *Acts* ii. 46. and the Primitive Christians did not think fit to receive upon any Day of Humiliation, because they were to the joyce in this Feast; wherefore the Nature of the Eucharist requires some Acts of Praise and Gratitude, and this is a very fit place for them, since we have now cleared

cleared our Consciences by Confession, and our Hopes are raised by the former comfortable Assurances of our Pardon: Now therefore the Priest admonishes us to praise God in the *Responses*; gives the reason of it in the *Prefaces*; and joyns with us in the doing of it in the *Trisagium*: Of each we will speak briefly.

S. 2. [**Lift up your hearts,**] *Lament. iii. 41.*

Ans. [**We lift them up unto the Lord,**] *Psal.*

xxvii. 9. Our Hearts were pressed down with guilt and fear, but now we have searched and tryed our ways, and turned again to the Lord: We are enjoined to lift up our Hearts, *Lam. iii. 43.* And hence all the Liturgies in the World have this Exhortation; and the most ancient of the Fathers expound it, as a seasonable Admonition to take off our minds from all worldly Thoughts, and fix them upon the Mystry now in hand; and as a just Command, to lift up our Souls above all base fear, to consider the goodness of him that hath taken our heavy load from us. And the People do comply with this reasonable Injunction, and assure their Pastor that they do now actually lift up their hearts unto the Lord, *Psal. xxv. 1.* and they must be careful that they not only say these words, but do the thing, and now casting off all thoughts of the World, that they turn their Mind towards God only.

S. 3. [**Let us give thanks unto our Lord God:**]

Ans. [**It is meet and right so to do.**]

When the Priest finds the Communicants hearts thus fixed upon the thoughts of the Divine Goodness, and elevated therewith, he doth in the words of Primi-

tive

ive Antiquity, exhort them to joyn with him in Eucharist and Thanksgiving, for the Mercy of our Absolution now received, and for the comfortable Feast that we are going to partake of. And the People being convinced that God justly deserves these Praises, and that they are highly obliged to give them to him, do answer, that it is very fit, and very just so to do; and none who is truly sensible of God's Goodness, can forbear blessing him for it on so great an Occasion as this.

S. 4. [**It is very meet, &c.**] When all are agreed (in the *Responses*) to joyn in praising God, the Priest by this general Preface gives a general Reason of this Duty, and on great Festivals adds proper Prefaces, containing special Reasons for our Thanksgiving on those special Occasions: And now he begins his Sacrifice of Praise, he turns from the People (to whom he was speaking before) unto God, and addresses himself to him, professing and declaring, that [**it is meet and right,**] fit and just in it self, [**and our bounden Duty,**] who have received so many and great favours, [**that we should**] continually remember them, [**and at all times**] whenever we have leisure, [**and in all places**] wherever we be, in publick or private, that we should [**give thanks**] and praise [**unto thee, O Lord,**] for thou art to us a most gracious and [**holy Father,**] and in thy self an [**Almighty and everlasting God,**] whose Mercies have no Measure nor no End.

S. 5. [**Therefore with Angels, &c.**] The Prophet *Isaiab* heard that Hymn with which the Angels, Cherubins and Seraphins praised God in Heaven

Heaven, *Iſa.* vi. 3. which, because the word *Holy* is thrice repeated in it, was by the Greeks called *Trisagium*; and because the Primitive Church believed the Angels were present in Christian Assemblies, *1 Cor.* xi. 10. and that they desired especially to look into these Myſteries, *1 Pet.* i. 12. conſidering alſo that the thrice Holy, plainly declares the Trinity, the peculiar Doctrine of the Chriſtians, therefore they did, in the very firſt Ages, take this Hymn into the Office for the Sacrament, believing it fit for Angels and Men to joyn in this heavenly Song, over the Memorial of our Redemption: And the ſenſe of it is,

The Hoſts of Heaven, who ſtand by and behold us in this Sacrament, do praiſe thee for our Redemption, and [*Therefore*] we who have the benefit of it, do liſt up our Hearts as well as ever we can, that [*With Angels and Archangels,*] Cherubins and Seraphins, [*and all the*] bleſſed [*Company of Heaven, we*] whom thou haſt redeemed with thy Son's Blood, may [*laud and magnifie thy glorious Name:*] They are, [*evermore praiſing thee*] above, and we who have equal Obligations to thy Mercy, till we be raiſed to ſing with them in the heavenly Choir, will at this Holy Table joyn with them, [*ſaying, Holy*] Father, [*Holy*] Son, [*Holy*] Spirit, three Perſons, and one [*Lord God of Hoſts*], thou haſt kept the bleſſed Angels from falling, glorified many of our Brethren in Heaven with them, and giv'eſt us hopes of coming thither alſo by Jeſus Chriſt: ſo that [*Heaven and Earth are full of thy Glory,*] Men and Angels admire thy Goodneſs, and ſing [*Glory be to thee, O Lord moſt high,*] let thy Name be praiſed in the higheſt ſtrain of Joy and Thankſgiving.

§. 6. The decay of Devotion let fall the Apostolical and Primitive use of daily and weekly Communion, and the People in the later Ages did not receive but at the greater Festivals; upon which Custom, there were added to the general Preface mentioned before §. 4. some special Prefaces relating to the peculiar Mercy of that Feast on which they did Communicate, the Church thinking it fit, that since every Festival was instituted to remember some great Mercy, therefore they who received on such a day, besides the general Praises offered for all God's Mercies, should at the Lord's Table make a special Memorial of the Mercy proper to that Festival: And this seemed so rational to our Reformers, that they have retained those proper Prefaces which relate to *Christmas, Easter, Ascension-day, Whitsunday, and Trinity-Sunday*; and how to apply those Forms, so as to praise God for the Mercies of Christ's Birth, Resurrection, and Ascension, for the sending the Holy Ghost, and for the true Faith of the holy Trinity, I have shewed in the larger Discourse, and for brevities sake must omit them here.

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Partition III.

OF THE

CELEBRATION.

Sect. I.

Of the Address.

§. 1. **T**HE nearer we come to God, the more holy we ought to be; and when we are just going to make so immediate Approaches, our very joy must be tempered with humility, and we must excuse our own unworthiness in the Method prescribed by this *Address*.

§. 2. [We do not presume to come, &c.] It would be presumption in us sinful Creatures to sit down at the Table of the King of Kings without making some Apology: It is his Goodness to invite us, but our Duty to confess we do not deserve it; we

we have no merits of our own, our **[Righteousness]** is imperfect, and that which we do well, we do it by his Grace, and therefore we cannot **[trust in it;]** the only thing which encourages us is **[his manifold and great Mercies,]** *Dan. ix. 18.* by which we hope he will accept us: We confess, our manifold and great Offences which we have done against the great Master of this Feast, make the place of the very Dogs too good for us, *2 Sam. ix. 7, 8.* and **[we are not worthy so much as to gather up the Crumbs under his Table,]** *Matth. xv. 27.* We deserve not the common Mercies of his Providence, and our daily Bread which he gives to ill-natured Sinners; and therefore we could never hope to sit at his Table among his Children, and eat of the Bread of Life, but that he is **[the same]** good **[Lord]** to us that he ever was, whose peculiar **[property]** it is to **[have Mercy]** on those that are miserable. And since it is this most **[gracious Lord]** we are now going to, we will beseech him to accept us, and **[to grant]** that we may **[so]** humbly, penitently, and devoutly **[eat]** this Bread, and **[drink]** this Cup, which by Faith is made the **[flesh and Blood]** of his **[dear Son Jesus Christ,]** that we may find all the Benefits of worthy receiving, even **[that]** whereas our **[Bodies and Souls]** are defiled and polluted with many odious Sins, they may be purified **[by his Body, and washed through his most precious Blood:]** For when we are thus cleansed, then we may hope that the Holy Jesus, the lover of all Purity, will come to us, and remain with us, so as **[he may ever dwell in us, and we in him:]** And how infinitely happy shall we be in so desirable a Guest! The hope of this did invite

us to come, Lord excuse our boldness, pity our necessity, and fulfil our desires, that we may receive this Sacrament worthily, and find these admirable Benefits of our worthy receiving [Amen.]

Sect. II.

Of the Prayer of Consecration.

§. I. **W**E do not eat our common Food, without first praying for a Blessing on it; which pious Custom is so universal, that it is certainly a piece of natural Religion; How much more then are we obliged, before we eat and drink this Bread and Wine, which Christ designed to set forth the Mystery of his Death, to consecrate it and set it apart, by a solemn Prayer? especially since Christ himself in the Institution of this sacred Ordinance, while he was teaching his Apostles how to celebrate it, did use a Form of Blessing over it, *Matth. xxvi. 26.* which St. Paul calls *Giving thanks*, *1 Cor. xi. 24.* Wherefore all Churches in the World from the Apostles days, have used such a Form, the ancient and essential part of which is the words of our Saviour's Institution; for since he makes this Sacramental Change, it hath been thought fit by all Churches to keep his own words, which being pronounced by a lawful Priest, do properly make the Consecration; wherefore our Church hath cut off all the later superstitious Additions, by which the Roman Church hath corrupted

rupted this Form, and given us a Prayer of Consecration, consisting only of the words of our Saviour's Institution, and a proper Prayer to introduce it: The first part is a Prayer directed to [**Almighty God our Heavenly Father,**] commemorating his Mercy in giving his Son to dye for us, and the all-sufficient Merit of his Death, together with his Command for our remembring it in this Sacrament: And on these grounds desiring that since we obey him in thus celebrating it, we may therein receive Christ's Body and Blood. The Second part is the repetition of the Words and Actions of our Lord at the Institution, concerning both the Time and Manner of its Institution.

§. 2. [**Almighty God our Heavenly Father, &c.**] When Christ was to bless the Bread and Wine, he looked up to Heaven, and thither the Priest directs this Prayer; and that he may beg of God the more effectually to sanctifie these Elements, he doth first lay down the occasion and ground of this Request, calling to mind how this [**Almighty God our Heavenly Father**] did [**of his tender Mercy,**] and meer pity, freely [**give his only Son Jesus Christ,**] whom he loved most dearly, [**to suffer**] a cruel, tormenting and shameful [**death upon the Cross for the Redemption**] of our sinful Souls, from that eternal Death which they had deserved; and surely he that hath given us his Son thus to dye for us, will not deny us a share in the benefits thereof, which we earnestly desire, because we believe that our Saviour [**made**] upon that Cross, [**by that free Oblation of himself**] though he was but only [**once offered,**] (and not often as the legal Sacrifices were) [**a full, perfect, and**

sufficient Sacrifice, Oblation, and Satisfaction,] not only for our Sins, but also [**for the Sins of the whole World,**] so that if we can get an interest in this All-sufficient Sacrifice, we make no doubt but it will procure our Pardon, especially since there is no need to have Christ offered and sacrificed over again, as the Roman Church (contrary to *S. Paul*, *Heb. ix. 26.* and *x. 10, 12.*) teacheth; all that now is required to convey the benefits of this one Offering to us, being our devout remembrance thereof: For he that thus dyed for us, did [**Institute**] this Ordinance, [**and in this Holy Gospel**] expressly [**Command us**] to Do this frequently and solemnly in remembrance of his Passion, that thereby we might [**continue in**] our own Minds, and in the minds of our Brethren, [**a perpetual Memory of that most precious Death of his,**] so that it may not be forgotten [**until his coming again:**] In observance of this Institution of his, and in obedience to this Command, we are now come to celebrate this Mystery in remembrance of his Death; And we cannot do it effectually, O Lord, without thy Grace, which we hope thou wilt not deny us, because we are about to do this in compliance with thy Holy Will. [**Hear us**] therefore [**O most merciful Father, we most humbly beseech thee**] in this earnest request for thy Assistance and thy Blessing, [**and grant that we**] thy unworthy Servants, [**receiving these thy Creatures of Bread and Wine,**] which are as yet no more but common Food, but being chosen by Christ, and consecrated to this sacred Use, by thy Spirit descending on them, and our taking them [**according to thy Son our Saviour Christ's most holy Institution,**] in a Sacramental

cramental manner, [and] received not as ordinary Meat or Drink, but [in remembrance of his Death and Passion,] thus taken and received, though they be not changed in substance, yet do thou so change them in use and signification, that by them [we may be partakers of his most Blessed Body and Blood,] for so they really are to every worthy Receiver. And since our surest way to celebrate this Mystery aright, is to go by that first Pattern which our Lord did set us, we will call to mind what were his Actions and Words upon this grand Occasion; for since his Grace must make these Elements to become a Sacrament, it is fit his words should be the instrument of this Sacramental change: We call to mind therefore, That [in the same Night in which] by our Sins, and his unfaithful Servant [he was betrayed,] then he was contriving this admirable means of our Salvation, and being at his last Supper with his Disciples, [He took Bread,] the Food of our Body, to represent the Food of our Souls, and to set forth his being the bread of Life; He took it, to signify that Body which he took in his Incarnation, [and when he had given thanks] and praised God, that he had such a Body to suffer for us, and begged of his Father a Blessing upon it, for the purposes to which he now designed it, [He brake it] into many pieces, as an Emblem of those many breaches and wounds to be made in his own Body upon the Cross, (to remember which, we thus also break this Bread;) And for an assurance, that he designed all the benefits of those his Sufferings to his faithful Servants, he [Gave it to his Disciples,] and with it reached out to them all his Merits and Graces: And that he might direct them what to do

with it, as well as instruct them what it was, he [said] unto them, [Take] this pledge of my Love, this Memorial of your Redemption, [Eat] it by Faith, for [This is] the Communion of [my Body,] and shall make you really partakers of that Sacrifice, [which was given] to make attonement [for you;] wherefore [do this] Holy Rite [in remembrance of me,] seriously meditating of all my grievous Sufferings endured for you: We [likewise] do commemorate how, [after] that same Paschal [Supper, he took the Cup] of Wine, to represent the shedding of his Blood, [and when he had given thanks] for this opportunity to save Mankind by suffering, and blessed this Wine also, [He gave it to them,] as freely as he poured out his Blood for them, and offered the benefits thereof to them, [saying] I will give my whole self for you, and communicate all my Graces to you; therefore it is not enough for you only to eat the Bread, but [Drink you all of this,] for every one of you needs a share in it, [for this is] the Communion of [my Blood,] shed on the Cross, to be the Seal [of the New] Covenant, and the confirmation of all the promises in the New [Covenant] concerning forgiveness, for it [is shed for you] in particular, [and for many] Millions of poor Sinners, who had forfeited their Lives to my Father's Justice, and therefore by that New Covenant, I was to lay down mine [for the remission of their Sins;] wherefore as an evidence you believe this, and are thankful to me for it, I charge you [do this] also, [as oft as] may be, and when [ye shall drink it,] let it be done [in remembrance of me,] and of all the Love that I have shewed to you: And now the Priest hath done as
Christ

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Christ did, and hath said the words which Christ spoke, let none doubt but the Elements are become what he made, and intended them to be; and in testimony of their Faith, let all the People joyn with the Priest in saying [*Amen.*]

Sect. III.

Of the Form of Administration.

§. I. **T**HE holy Symbols being thus Consecrated, the Feast begins: And all the Guests are to approach in the posture of Kneeling, as well to expresse their humility, and the sense they have of their own unworthiness, as that they may be in the posture of Prayer; for they have many Petitions to put up all the time of the Celebration, for Pardon, Peace, and Grace, for themselves and their Friends, for the Church and for all Mankind: So that if the Posture were left at our liberty, no good man would do other than kneel; but we are more obliged so to do, since our Church enjoyns it, and all the well ordered Churches in the World practise it; nor do any scruple it, but they who study for pretences to palliate their most unjustifiable Separation, or designed neglect of this Ordinance: For our Church declares we adore Christ, not the Bread; and there is no more reason to call it Idolatry to kneel before the Altar with the consecrated Bread upon it, than to kneel before a Desk on which a Bible is placed: And if the devout Communicant

communicant lift up his heart to Jesus, he will never scruple to bow his knee to him also. As for the Form of Words used by him that God hath made the Steward of these Mysteries to give his Children their Portion in due season, it consists of three Particulars; 1. Instruction, declaring what it is, viz. [**The Body of our Lord Jesus Christ, The Blood, &c.**] And this was used in S. Ambrose his time. 2ly, Prayer, desiring this Communication of them to us may [**preserve our Bodies and Souls unto everlasting Life,**] and this is as ancient as S. Gregory at least. 3ly, Direction what we are to do, viz. [**Take, eat (or drink) this in remembrance that Christ died (and his Blood was shed) for us;]** and to [**feed on him in our hearts by faith with thanksgiving,**] (and to [**be thankful**] for his Blood-shedding.) And this part is a full Paraphrase on Christ's own words, and the whole Form together comes as nigh our Lord's own words, in his administering this his last Supper, as can well be.

S. 2. The main thing now is to keep our Minds fixed upon the Duty, and to enlarge our Thoughts in holy and proper Meditations; wherefore, instead of explaining the Form, we will now direct the devout Soul how to exercise it self before and after the receiving, in fit and seasonable Ejaculations drawn from the words of this very Form.

communion, or designed neglect of this Ordinance; for our Church declares we adore Christ, not the bread; and there is no more reason to call it *Idol* than to kneel before the Altar with the contempt. And upon it, than to kneel before a Desk on which a Bible is placed. And if the devout Communicant

A Meditation before we receive the Bread.

Blessed Jesus, thou hast said, This is my Body, and therefore I believe it to be so; and though my Senses assure me, the Substance is not changed, yet thy Power and my Faith convince me, I shall verily and indeed take and receive thee by these Holy Symbols. Thy Flesh would profit me nothing, but thy Spirit which is given with these sacred Elements, shall make me by them a partaker of thy Nature, thy Merits, and thy Graces, with all the benefits of thy Death; wherefore I will receive it as thy Body, and believe it to be the Communion of thy Body, And lifting up my Thoughts above the outward part, will fix them only upon thee, O my sweetest Saviour. I long for thy Company, and am miserable without thee; but dare scarce draw nigh, because I have nothing pure enough to entertain thee. Lord be merciful to me a Sinner, for I am really grieved for my unworthiness, and hugely amazed at thy condescension, in offering thy self to so vile a Creature; As it is thy Body, I am not fit to touch it, but as it was given for me, and made the price of my Redemption, I may hope it shall be given to me, and must profess I am surprized with thy wondrous Love, in laying down thy Life for me; In return to which inestimable Favour, I will now give my self wholly to thee, to love and serve thee with all my Powers, so long as I have a being. I know my Body is lyable to temporal, and my Soul to eternal Death; but if I may but touch thee by Faith, thy Life-giving Body will preserve my Body and Soul to everlasting Life. This O Lord, this
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is the Bread which I need infinitely, desire earnestly, and beg most importunately, for this will take away the sting of the first, and the power of the second death: And oh! how it cheers my languishing Soul, to hear thee call upon me, to take and eat this! Adored be thy bounty to a poor perishing Sinner; behold I open my Mouth, and my Heart to receive thee, with all thy Merits and Graces; blessed be he that cometh in the Name of the Lord: Come Lord Jesus, come quickly, Amen.

A Meditation after the receiving of the Bread.

BEhold, O my Soul, how thy dearest Saviour hath been used by thy Sins! he was scourged with Whips, wounded with Thorns, torn with Nails, and rack'd most cruelly on the Cross, for three long Hours; and while thou pressest the Sacramental Bread with thy Teeth, do it in remembrance that Christ dyed for thee, and think with a most affectionate pity, how he was bruised for thy Iniquities, and wounded for thy Transgressions; thy Pleasures have put him to all this Pain, thy sinful Life hath caused his bitter Death. How canst thou look upon these Lusts of thine, the Tormentors and Murderers of thy loving Redeemer, without the highest indignation against thy self, and them? Thou must now resolve to renounce them all for ever: And then his Sufferings and all the Merits of his holy Passion, shall be as really given to thee, as this holy Bread is, which thou hast eaten; For thy Saviour assures thee by this pledge, that he will take thy Sins upon him, and give his Righteousness to thee: Welcome, thrice Welcome art thou to me, O blessed Jesus! I am not worthy thou should come under my roof,

roof, but the more unworthy I am, the greater is thy Goodness, and the higher my Obligations; I will believe thy Mercy, though it exceeds my very expectations, and I will rejoyce in this favour, as much as I am able; I will feed on this heavenly Food, in my Heart by Faith with Thanksgiving; This thy broken Body is a Sacrifice to pacifie thy Father's just Displeasure, and a Medicine to cure my Sin-sick Soul: It quickens my Hope, quiets my Conscience, and renews my Strength; it unites me to thee, so that I shall be thine, and thou shalt be mine for ever: Praise thou the Lord, O my Soul, praise the Lord.

A Meditation before the receiving of the Cup.

HOly Jesus, thou art willing to be wholly mine; thou hast given me thy Body to cleanse my Nature, and art preparing thy Blood to wash away my guilt; without shedding of Blood, there could have been no Remission, and this Cup is the Blood of our Lord Jesus Christ, which was shed for me: I will receive it therefore as the Blood of the Everlasting Covenant, for the remission of my Sins, and will admire the wonderful love of my blessed Redeemer, who so freely poured it all out, and his Life together with it, to make satisfaction for me and all Mankind; But oh! how wretched have I been, who have so highly incensed the God of Heaven, that nothing less than the Blood of his own Son can make my Peace! my Lusts have made those ghastly Wounds, and pierced him to the very Heart: but their Life shall go for his, and this bleeding spectacle shall stir up my Revenge, so that I will mortifie and destroy them all; and it is high time to do.

do this, for both Temporal and Eternal Death, the due reward of ~~my~~ Iniquities, wait for me; and I shall certainly suffer both of them, unless thou please, O my Saviour, by sprinkling me with this all-saving Blood, to preserve my Body and Soul to everlasting Life. This Heavenly Sign will make the destroying Angel pass by me; deny me not then this Cup of Life; I am defiled, this will cleanse me; I am inflamed, this will cool me; I am liable to be condemned, this will save me; my Soul thirsteth for thee, my Heart longeth for thee, O do thou pity and refresh me.

A Meditation after the receiving of the Cup.

Lord! How chearing is this Cup to me, which was so bitter to Thee! for thou didst drink it as the price of my Sins, and it was mingled with thy Father's Wrath, but I receive it as the Seal of my Pardon, and the Pledge of his Love. I call to mind how my Life was forfeited to the Divine Justice, and I drink this in Remembrance that thy Blood was shed for me; I commemorate thy bloody Sacrifice for my Expiation, and thereby alone I hope to find Mercy. I remember how freely thou didst pour out this Blood for thine Enemies, and will learn from thence both to forgive, and to do good to all that offend me. Thou hast loved all Mankind so well as to spend thy Blood for them, and therefore I will love all the World, and express my Charity particularly to these my Brethren, who eat at the same Table, and drink of the same Cup with me, for we have all drunk into one Spirit, and as it were mingled Souls. And I am unfeignedly thankful, that in this most
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blessed Cup thou dost give me thy Life and thy Blood, thy Spirit and all thy Graces, hoping it will transform me into thy likeness, so that I may follow the Example of thy Holiness, Meekness and Patience, and as I have received a new Life from thee, may live no longer to the World, but to thee and to thy Service. I rejoice and am inexpressibly pleased at thy Goodness, in sealing a New Covenant with me in thy Blood, and by this sacred Cup I bind my self to be faithful to thee while I live, and to lay down my Life to bear witness of thy Truth, if thou callest me thereto; for neither Life nor Death shall part us; I will love thee while I stay here, and live in hope to enjoy thee, when I go from hence for ever and ever, Amen.

§. 3. If we have any more time, we may remember, that since all our Prayers are accepted for Christ's sake, now we have received him, and are full of the apprehensions of his Love, we may very affectionately in our Hearts pray for all Mankind, and for the whole Church; as also for any special Blessings for this Church, for the King, the Magistrates, Ministers, and People thereof; and particularly for our Neighbours and Friends, Relations and Acquaintance, especially for such as are Sick or Sorrowful, Poor or Distressed: And also for our selves, for Pardon, for Grace, and Courage to keep our Vows: Yea, if we have time we may meditate of the baseness and danger of the ways we have renounced, of the Wisdom and Comfort of a holy Life, the greatness of God's Assistance, and the Mercy of his Acceptance, with the sweetness of his Rewards. And further, we may resolve upon such acts of Charity, to the Souls and Bodies of our Brethren, as we will afterwards perform,

form; and this will banish vain and impertinent Thoughts, and keep our Devotions alive till the Priest have done the Celebration; and then having most heartily wished that all the Communicants may be accepted as well as our selves, we must joyn in the Post-Communion.

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Partition IV.
OF THE
Post-Communion.

Sect. I.

Of the Lord's Prayer.

§. 1. **O**UR Saviour concluded this Feast with Prayers and Hymns, *Matth. xxvi. 30.* and *John xvii.* and all Churches have followed his Example ; and if we rise not from our common Meals without Prayer and Thanksgiving, surely we must more solemnly use them before we depart from the Lord's Table : And the first Part of this Office is the *Lord's Prayer* ; it being very fit, that after we have received our Saviour into our Hearts, the first words we speak should be his : To as many as receive him, he gives power to become the Sons of God, *Jo. i. 12.*
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Wherefore we may now, upon good grounds, call God [**Our Father,**] and are obliged to desire his Name may be [**hallowed**] and praised for all his kindness towards us ; and if ever we be in a fit posture to wish his [**Kingdom**] may [**come,**] it is now when we have made our peace with him: We have now such assurances, that he always wills that which is for our good, that with intire submission we may say, O Lord, not my [**will,**] but thine [**be done :**] He hath given us heavenly Bread to feed our Souls, and so we need not question but he will [**Give us**] every day [**our daily Bread**] to sustain our Natural Life. We have set forth the memory of that great Propitiation, and now by the vertue of that Sacrifice, we may chearfully ask the [**forgiveness of our Trespases,**] and shall prevail the sooner, because in this Feast of Charity [**we**] have [**forgiven**] all them that have [**trespassed against us :**] We have vowed to forsake all evil ways, and so may reasonably desire to [**be kept**] from [**Temptation,**] and [**delivered**] from all kind of [**evil ;**] and as well with respect to what he hath done for us already, as to our hopes of his hearing these Requests, we must conclude with the Doxology, and acknowledge that His is [**the Kingdom, Power, and Glory,**] both now and [**for ever, Amen,**]

Sect. II.

Of the first Prayer in the Post-Communion.

§. 1. **F**OR the further exercise and improvement of our Devotion, the Church, in imitation of ancient Liturgies, hath provided two larger Forms of Prayer; The first of which is principally designed for the practice of that Advice of *S. Paul*, who beseeches us by the Mercies of God to present our Bodies a living Sacrifice, holy and acceptable to God, as our reasonable Service, *Rom. xii. 1.* Upon which account the Fathers esteemed it one great part of this Office, to dedicate our selves to God; and this Prayer is the direction for doing that Duty, which is very seasonable to be done just now: For, since Christ hath put us in mind of his infinite love in giving himself for us, and in this Sacrament hath given himself to us, and we have chosen him for our Lord, and solemnly vowed our selves his Servants, now it is most just and reasonable we should give our selves wholly to him in this proper and pertinent Form.

*A Form of Vowing and Dedicating our
selves to God after our receiving the
Communion.*

§. I. **O** Lord our heavenly Father,] who hast fed us at thy Table as thy Children, [we] esteem it our honour to be accounted [thy humble Servants,] and in obedience to thy Commands, have endeavoured to praise thee for that Sacrifice for Sin which Jesus did offer on the Cross; and we do most heartily and [entirely desire] thee of [thy Fatherly goodness,] to pass by our many failings and infirmities in this Duty, and [mercifully to accept this our] Service, which is an Eucharistical [Sacrifice of Praise and Thanksgiving] for the Sufferings of thy dear Son: We have great reason to remember his Passion with Joy and Praise, because of the manifold Benefits which he purchased for us thereby: And [we most humbly beseech thee,] who hast appointed this Sacrifice to be made for us, and instituted this Sacrament to offer and convey the Benefits thereof unto us, that thou wilt [Grant] we may find and feel the blessed effects thereof, so [that by the Merits and Death of thy Son Jesus Christ,] which we have now set forth, as the moving and meritorious Cause, [and through Faith] in his [Blood] shed for us, as the instrumental Cause; Both [we] who have now Communicated, [and thy whole Church,] for which he laid down his Life, [may receive] from thy Mercy the full and free Pardon and [Remission of all our

our Sins,] with Grace to enable us to resist evil, and do good, as also Peace of Conscience to comfort us, and the Hopes of Glory to encourage us, with **[all other Benefits of his Passion.** And] in return to all these inestimable Gifts of thine, we would gladly give back something, that we may at least acknowledge those favours of thine, which it is impossible to requite : And thou requirest us to give thee our Hearts, and offer up our Bodies as a lively Sacrifice unto thee, and truly thou hast highly deserved both, if they were worth infinitely more ; but these are all we have to give, and they will become better by being thine : Wherefore **[here,]** at thy Altar, where thy Son hath given himself to us, **[we]** humbly and sincerely **[offer and present unto thee, O Lord, our Selves]** wholly and entire, even all the Faculties of **[our Souls, and]** all the Members of our **[Bodies,]** solemnly dedicating them, and resigning them up most absolutely to thy Service, and vowing them **[to be a reasonable, holy, and libel Sacrifice unto thee :]** For we are not now to kill and offer any more brute Creatures, as they did under the Law, but we must offer up our Selves to be pure and holy, by abstaining from all Sin, and to be lively and active in every good Work, which is our rational way of owning the Divine Mercies under the Gospel, and justly stiled *our reasonable Service* : We consecrate therefore our Understandings and Wills, our Affections and Passions, our Senses, and all our Powers of Body and Soul, to be employed in thy Commandments for ever : O Lord accept us, and take possession of us, that we may never have any other Master. And that we may keep this wise, just, and necessary

Vow, we do [humbly beseech thee, that all we who are] engaged thus firmly to be thy Servants, and have now renewed our Covenant with thee, by being [partakers of this holy Communion, may be fulfilled,] and thoroughly replenished [with thy Grace and heavenly Benediction :] For by the experience of thy Love in granting this Grace to us, we shall not only be enabled, but encouraged also to perform our Vows, and shall be confirmed in our Purposes of holy Living, so as never more to leave thee nor forsake thee. [And] now, O Lord, [though we be] very [unworthy, through our manifold Sins,] and very unfit through our miserable Indispositions, [to offer unto thee any Sacrifice,] either of Praise for our Redemption, or of our own Souls and Bodies, by way of Gratitude for the same; [Yet] we have ventured to do both, and [we beseech thee to accept this,] tho' it have been done with many Imperfections, because it is [our bounden duty and service :] Thou didst command us, and desiring to please thee, we set about it; accept us therefore, dearest Lord, [not weighing out Merits,] by which we can claim nothing, [but pardoning our Offences,] which we have sincerely bewailed. Hear us, and grant all these our Requests, [through Jesus Christ,] whom we have now taken to be [our Lord] and Master, [by whom] as he is our Redeemer and Mediator, [and with whom] as he is thy Son, and very God, [in the Unity of the Holy Ghost,] the third Person of the Glorious Trinity, let [all Honour and Glory be] given [unto thee, O Father Almighty,] both now and [World without end, Amen.]

Sect. III.

Of the Second Prayer in the Post-Communion.

§. 1. **F**OR the help of Devotion, the Church hath added another Form to be used when we have more than ordinary Comfort in Receiving : For, as the other consists chiefly of Vows, so doth this of Praises and Thanksgivings ; yet so, as here is a very earnest Prayer for Perseverance, which is highly necessary after the Sacrament. The Parts of which Prayer are, A hearty Thanksgiving directed to God the Father ; and an humble Petition for his Grace, to make us persevere, and be fruitful in good Works.

A Form of praising God, and praying for the Grace of Perseverance after our Receiving the Sacrament.

§. 2. **A** Almighty and ever-living God,] whose Power is infinite, and thy Mercy everlasting, we daily Praise thee for our ordinary Food ; but oh ! how much greater a Favour is it that thou feedest our hungry and fainting Souls ! Wherefore [we most heartily thank thee.] and bless thee in the highest manner we can, [for that thou] who art the glorious King of Heaven, [hast vouch-

purchased to feed] us, mean and miserable
 Creatures, at thy own Table, the Divine Food
 whereof is made to **[us who have duly recei-
 ved these holy Mysteries,]** according to our
 Saviour's Institution, **[the Spiritual Food of the
 most precious Body and Blood of thy Son
 our Saviour Jesus Christ:]** We have bewailed
 and renounced our evil ways, remembered our Re-
 deemer's Passion, and laid hold by Faith on the
 Merits of a Crucify'd Saviour; so that we doubt
 not but thou hast made us verily and indeed to be
 partakers of the Body and Blood of Christ, which
 is a mighty Favour in it self, and infinitely greater,
 because, O Lord, **[thou]** who wert angry at us for
 our sins, **[dost assure us thereby of thy favour
 and goodness towards us;]** For if thou hadst
 not been reconciled to us, by the Sacrifice of
 Christ's Death, we could never have been admit-
 ted to sit at thy Table, and to eat of this Peace-
 Offering, yea, to be fed with this heavenly Food:
 This, O Lord, is a Pledge that thou art reconciled
 to us; and though by our sins we deserved to be
 cut off from the Body of Christ, yet thy feeding
 us among thy own Children, shews, **[that we are]**
 very true and living **[Members incorporate into
 the Mystical Body of thy Son, which is the
 blessed Company of all faithful People,]** for
 we have now been made to drink into one Spirit,
 and received of that same Grace which quickens
 every good Christian, and so we have now an Inte-
 rest in their Prayers and Privileges. **[And]** as
 they who are thy Children by Grace, are also Heirs
 of Glory, so we **[are also,]** by this Seal of thy
 Covenant and Promises, **[made Heirs through
 hope of thy everlasting Kingdom;]** and though
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Sect. III. Post-Communion.

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we have not yet the possession thereof, yet we may chearfully expect to enjoy it, because it was purchased for us [**by the Merits of the most precious Death and Passion of thy dear Son,**] here set forth so, as to communicate the Benefits of them to us. These, even these, O Lord, are the infinite and inestimable Blessings conveyed to us in this Sacrament, and we can never sufficiently praise thee for this our Reconciliation to thee, for this Union with thy dear Son, and these Hopes of Glory. But that our Lives, as well as our Lips, may testify our Joy and Gratitude, [**We,**] who have formerly too often relapsed and broken our Vows, do [**most humbly**] and earnestly [**beseech thee, O heavenly Father,**] not to leave us to our selves, for our Enemies are mighty, politick, and watchful, and we are weak, and apt to be deceived: Lord, thou hast put us into a happy estate, we now enjoy Peace, our Faith is confirmed, our Hope revived, and our Resolutions seem firm; we are united to a blessed Society here, and hope to be with them in Heaven hereafter; do thou therefore, [**so assist us with thy Grace, that we may continue in that holy Fellowship,**] by living as thy Saints have lived, in Innocence and Purity, in Mortification and Abstinence, in Charity and Devotion, in Meekness and Patience; and because they by this quickning Grace have all been exercised in well-doing, grant that we by the same Grace may [**do all such good Works as thou hast prepared for us to walk in**] and may persevere and go on in them to the end of our lives, so shall we still retain the Grace and the Comfort, the Joy and the Hopes we have now received, so shall we own the goodness of God now shewed to us, and engage him

him still to shew us more favour, till we come to receive the full Rewards of our Piety in eternal Glory. Grant us therefore this necessary and advantageous Grace of Perseverance, [through] the Intercession of [Jesus Christ our Lord, to whom with thee,] O Father Almighty, [and the Holy Ghost,] for all the Blessings and Benefits of this most holy Sacrament, let there [be] ascribed [all Honour and Glory,] by us now, and by all thy Saints and Servants in Heaven and Earth, [world without end, Amen.]

Sect. IV.

Of the Gloria in Excelsis, or the Angelick Hymn.

§. 1. **A**fter such high Favours, and such great Blessings received, it is fit and necessary we should express our joy; and how can we welcome our Saviour into our hearts more properly, than by the Hymn which the Angels welcomed him into the World withal, *Luke ii. 14.* and by that Descant the Primitive Doctors made upon it, to suit it to this Ordinance, where it hath been sung in all Churches from the beginning?

An Act of Joy and Thanksgiving after
our Receiving.

1. 2. **W**E will welcome thee, O blessed Jesus, in-
to our Souls, as the Angels welcomed
thee into the World, and with them will joyfully
call to mind, how this Redemption, wrought by
thee, hath procured [Glory to God,] who
dwells [on high,] from Men and Angels, and by
reconciling us to God, and to one another, it hath
made [on Earth] a blessed [Peace:] yea, it
hath begotten in the offended Judge of all the
World, [good will toward Men,] so that he now
will remit their Sins, and give them his Grace
and Glory also: And now, Holy Father, who art
thus infinitely kind to us, [we praise thee] for
contriving, [we bless thee] for accepting this
great Propitiation, [we worship thee] with our
Bodies, [we glorify thee] with our Spirits, for
thou hast created and redeemed both, [we give
thanks unto thee,] from the bottom of our
hearts, [for thy great Glory,] which thou hast
gotten in Heaven and Earth by this wonderful
Work, [O Lord God, Heavenly King,] who
hast subdued our Enemies, [O God the Father
Almighty,] who hast designed and brought to
pass this great Salvation, we will ever magnifie
thy Name: We also adore thee, [O Lord] our Sa-
viour, confessing with joy that thou art [the only
begotten Son] of God, [Jesus Christ] our
anointed Redeemer; [O Lord] we believe thou
art very [God,] yet in love to us thou didst be-
come

come Man, that thou mightest be sacrificed as the [Lamb of God,] and slain for our Offences; and tho' thou didst then endure the Divine wrath for us, yet still thou art that dearly beloved [Son of the Father,] in whom he is well-pleased: To thee therefore we make our Supplication; O thou [that takest away the Sins of the] whole [World,] and so hast Merit enough for us, [Have Mercy upon us,] and pity our Misery. And again, we beseech thee, [thou that takest away the Sins of the World,] by the love thou didst then shew us, [Have Mercy upon us,] and pardon our Sins; And again, we importune thee, [thou that takest away the Sins of the World,] and makest their Persons and Services to be accepted, [receive our Prayer] for Pardon and Acceptance: Yea, once more we do intreat thee, [O thou that sittest at the right hand of the Father,] using thy All-powerful interest there for us, [Have Mercy upon us,] and make our Peace in Heaven: And there is just cause why we should thus pray to thee, and praise thee, O blessed Jesus; [For thou only art Holy,] in and from thy self, and thou only canst make us so, [Thou only art the Lord] who hast bought us, [Thou only, O Christ, with the Holy Ghost] the Comforter, [art most high] in the Favour, and a Partner [in the Glory of God the Father,] constituting that holy and undivided Trinity, which is blessed for ever, [Amen.]

Sect.

Sect. V.

Of the Final Blessing.

§. 1. **O**UR Lord took his leave of his Disciples with a Blessing, *Luke xxiv. 50.* and the Blessing he left them was his Peace, *John xiv. 27.* the Form of giving which, is set down by *S. Paul, Philip. iv. 7.* from whom the Primitive Church took this Form, ordering the Bishop (if present) to pronounce it, and all to stay till this Blessing was given, which is a Solemn desire that the Peace of God may remain in us, and his Blessing be upon us for ever, and may be thus paraphrased: You who have worthily received this Holy Communion, have made your Peace with God and one another, may therefore **[The peace of God]** now imparted to you, **[which passeth]** and excelleth all other Gifts, yea, and far surpasseth **[all understanding]** to comprehend it, be so sweet and pleasing to you, as to guard and **[keep]** all **[your Hearts and Minds]** from ever desiring any base and sinful Pleasures; and as you have had great satisfaction and delight in this prospect of God, and his Love, may the comfort thereof make you desirous to increase **[in the knowledge,]** and continue in the **[Love of God, and of his Son Jesus Christ,]** whom we have all taken for **[our Lord,]** and only Saviour: And let **[the Blessing of God Almighty,]** which you all so much need and desire, even the Blessing of God **[the Father]** for your Preservation, of God **[the Son]** for your Redemption,
[and]

[and] of God [the Holy Ghost,] for your Sanctification, [be amongst you,] and upon you all at present, [and] let them [remain with you always] for your everlasting comfort and advantage; and may the Almighty fulfil this Blessing we have given in his Name, [Amen,] Be it so.

There are six other Prayers in the end of this Office, which our brevity will not allow us to explain, and their clearness is such as not to require it; so that we shall only give you the Titles of them, that you may know on what occasion to use them, and doubt not, but if you bring devout Affections to them, they may be useful to you, and accepted by your Heavenly Father: The First is, *A Prayer for Safety in all Worldly Changes*: The Second, *For the Preservation of our Bodies and Souls*: The Third, *For a Blessing on God's Word*: The Fourth, *For Direction and Success in all our Undertakings*: The Fifth, *For excusing the defects of our former Prayers*: The Last, *For the acceptance of all the rest of our Supplication*.

The End of the Communion-Service.

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THE OFFICE OF BAPTISM.

The Introduction.

§. I. **T**HE Matter chosen by Christ for this Sacrament is Water, which is very fit to signifie his washing our Souls from Sin, because it hath a natural quality of cleansing, and therefore it was used by Jews and Gentiles, to purifie both their Sacrifices and their Worshipers; and in our Saviour's time, such as were converted to the Jewish Religion, were admitted to it by Baptism, so that he kept the Rite, and advanced it to a Spiritual Use. The Form of Baptism, as to the essential part of Baptizing, in the Name of the Father, Son,

Son, and Holy Ghost, was instituted by Christ, *Matth. xxviii. 19.* the rest he left to his Church to appoint; but it is evident the Church did very early draw up a larger Form, because all Christians do perform this Rite, after the same manner as to the main: The Subjects of Baptism are Infants, or Persons grown up, whence there are three several Offices: First, Publick Baptism of healthful Infants; and since Infants were circumcised, and not excepted by Christ, when he instituted Baptism in the place of Circumcision, since they need it to wash them from Original Sin, and were baptized in the Primitive Church, they ought to be baptized now, and to be brought to the Church, that there may be many Witnesses of this solemn Act, and that others may be put in mind of their Vow, as also because thus they are admitted Members of our Religious Assemblies in the proper place. Secondly, When Children are weak, there is a private and short Office; and since Christ makes this the ordinary means of entring into Heaven, *John iii. 5.* Parents and Ministers must in this case be very careful to get them baptized, being assured this will wash away their Original Sin, and graft them into the Body of Christ, so that if they die before they have done actual Sin, they are undoubtedly saved; and if this be neglected by the fault of Parents or Ministers, (however God's infinite Mercy may deal with the Child,) they must answer for putting its Salvation on so great a hazard: Now this short Office is good and sufficient if the Child die, but if it recover, it must be brought to Church afterwards, that the Congregation may be certified it was rightly Baptized, and the Covenant solemnly entred into for it. The third Office is for those

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of riper years, who are converted from being Jews, Turks, Heathens, or from those Sectaries who with those Infidels renounce Baptism: These must be well Catechized before they come, and spend some days in Fasting and Prayer to prepare them, because they Answer for themselves, and make the Covenant with their own Mouths, so that their Godfathers are only Witnesses to the Fact, and must be Monitors to them to live according to their Vow:

Sect. I.

Of the Preparation before Baptism.

§. I. **T**His first part of the Office concerns either the Child or the Sureties: As to the Child, we first enquire if it want Baptism; Secondly, shew the necessity of it in an *Exhortation*; Thirdly, we pray it may be fitted for it in the Two Collects. First, The Priest asks if this Child have been already baptized, because St. Paul saith, *There is but one Baptism*, *Ephes. iv. 5.* and as we are born, so we are born again but once: Secondly, The Minister begins the *Exhortation*, shewing, 1. What reason there is to baptize this Child, *viz.* because of its being born in Original Sin, *Psal. li. 5.* and by consequence liable to condemnation, *Rom. v. 12.* the only way to free it from which, is the baptizing it with Water and the Holy Ghost, *John iii. 5.* And 2ly, Beseeching all present, upon this account to pray to God, that while he baptizes this Child with Water, God will give it

it his holy Spirit, so as to make it a lively member of Christ's Church, whereby it may have a title to *Remission of Sins*. Thirdly, The two Collects follow, made by the Priest and all the People for the Child: *The first Collect* commemorates how God did typifie this Salvation, which he now gives by Baptism, in saving *Noah* and all his by Water, 1 *Per.* iii. 21. and by carrying the Israelites safe through the Red Sea, 1 *Cor.* x. 2. And it declares also how Christ himself by being baptized sanctified Water for remission of Sin: And upon these grounds we pray, that God will by his Spirit cleanse and sanctifie this Child, that he may be delivered from his Wrath, saved in the Ark of his Church, and so filled with Grace, as to live holily here, and happily hereafter. *The second Collect*, after the owning God's power to help this Child, and to raise him from the death of Sin to the life of Righteousness, doth petition him to grant it may receive Remission and Regeneration, pleading with God to grant this request, by his promise to give to them that ask, that so this Infant may be spiritually cleansed by God's Grace in its Baptism, and come at last to his Eternal Kingdom, through Christ our Lord, [Amen.]

S. 2. The next part of the Preparation concerns the Godfathers or Sureties, who are 1. Encouraged in the Gospel and its Application, with the Thanksgiving; 2. Instructed in the Preface before the Covenant; 3. Engaged in the Questions and Answers. The Jews had Sureties at Circumcision, who promised for the Child till it came to Age, *Isa.* viii. 2. And the Primitive Christians had Sponsors to engage for such as were baptized; and since Children cannot

cannot make a Covenant themselves, it is Charity to appoint (as the Laws of Men do,) others to do it for them till they be of Age, and this gives security to the Church, the Child shall not be an Apostate, provides a Monitor for both the Child and its Parents, to mind them of this Vow, and keep the memory of this New Birth, by giving the Child new and spiritual Relations, of Godfathers and Godmothers: Now to these the Priest next addresseth, 1. In the Gospel, *Mark x. 13.* which shews how the Jews believing that Christ's Blessing would be very beneficial to young Children, brought them to him in their Arms, and when the Disciples checked them, Christ first declares that Infants, and such as were like them, had the only right to the Kingdom of Heaven, and therefore they had good right to his Love and his Blessing, and to all means which might bring them to it, and accordingly he took them in his Arms and blessed them. After this follows the *Explication*, and applying this Gospel to the Sureties, for if they doubt, here they may see Christ's love to Infants, and their right to Heaven and to this means, so that they may firmly believe he will pardon and sanctify this Child, and grant it a Title to his Kingdom, and that he is well pleased with them for bringing this Child to his holy Baptism, for he desires that this Infant, as well as we, may all come to know and believe in him. Wherefore, Thirdly, here is a *Thanksgiving* to be offered up by all, beginning with praising God for calling us into his Church, where we may know him, and obtain the Grace to believe, it being very proper for us to bless God for our being Christians, when a New Christian is to be made; And then follows a Prayer, that we who are

Christians may grow in Grace, and that this Infant may receive the Spirit in order to its Regeneration and Salvation. After which form of Devotion, Fourthly, there is a *Preface to the Covenant*, wherein the Godfathers and Godmothers are put in mind, First, what hath been done already, *viz.* They have brought the Child to Christ, and begged of him in the Collects to accept it, and Christ hath shewed them in the Gospel, that the Child is capable to receive, and He willing to give it Salvation, and the means thereof, upon the Conditions required of all Christians, that is, Repentance, Faith, and New Obedience. Secondly therefore, they are required to engage in the Name of this Child, till it come of Age, that it shall perform these Conditions required on its part, that it may have a Title to that which Christ doth promise, and will certainly perform on his part. Fifthly, the Engagement it self follows, which is very necessary, since Baptism is a mutual Covenant between God and Man, and therefore in the beginning of Christianity, (when the Church consisted chiefly of such as were converted from the Jews and Heathens, after they came to Age,) the parties baptized answered these very same Questions, and entred into these very Engagements for themselves, which Infants (who need the benefits of Baptism as much as any) not being able to do, the Church lends them the Feet of others to bring them, and the Tongues of others to promise for them; and the Priest stands in God's stead to take this Security in his Name; he **[demands]** therefore of the Sureties, First, If they in the Name and stead of this Child will renounce all sinful compliances with the **[Devil,]** the **[World]** and the **[Flesh,]** which

which tempt us to all kinds of Sin, and so are God's Enemies and ours also, in so high a measure, that unless we vow never to follow and be led by them, we cannot be received into League and Friendship with God? To this they reply in the singular Number, as if the Child spake by them, [**I renounce them all.**] Secondly, As *Philip* asked the Eunuch, if he did believe before he baptized him? *Acts* viii. 37. so the Priest asks, if they believe all the Articles of the Christian Faith? into which Religion they are now to be entred, and therefore they must engage to hold all the fundamental Principles thereof revealed in Scripture, and comprized in the Apostles Creed, and they are to answer, [**All this I steadfastly believe.**] Thirdly, That it may appear to be their own free act to admit themselves into this Holy Religion, they are asked, if they will be baptized into this Faith? and they answer [**This is my desire;**] for who would not desire to be a Child of God, a Member of Christ, and an Heir of Heaven? But since these benefits of Baptism are promised only to them who live holily, Fourthly, it is demanded, if they will keep God's holy Will and Commandments as long as they live, since they now take Christ for their Lord and Master, and List themselves under his Banner, and receive his Grace in this Sacrament, to renew and strengthen them to keep this Vow? Upon these accounts they promise [**They will**] keep God's Commandments. And now the Covenant is made between God and this Infant; He hath promised it Pardon, Grace and Glory, and is willing to adopt it for his own Child: And this Child by its Sureties hath engaged to forsake all evil ways, to believe all Truth, and to practise all kind of Virtue.

Sect. II.

Of the Administration of Baptism.

§. I. **T**HE Administration of this Ordinance contains, First, Prayers for sanctifying the Child, and the Water: Secondly, The Form of Baptizing instituted by Christ himself: Thirdly, The solemn receiving it into the Church. The first Prayers are four short Collects for the Child, that it may receive the Benefits of Baptism. First, That the evil Inclinations which it draws from old *Adam* may be mortified, and that it may put on those virtuous dispositions called the *New Man*. Secondly, That the Concupiscence, and all carnal Affections may be destroyed, so as the effects of the Spirit may live and grow in it. Thirdly, That it may have strength to triumph over the Enemies it hath renounced. Lastly, That it may grow in Grace, and be indued with all kinds of Virtue. Secondly, The Prayer of Consecration for sanctifying the Water (which was always made in the Primitive Church,) contains, First, A Preface commemorating how Baptism was one of those Sacraments of Remission, typified by the Blood and Water shed out of our Saviour's side on the Cross; and how it was instituted after his Resurrection by his own express Command; the words of which Divine Institution were anciently believed to consecrate the Water, and to oblige the most holy Author to joyn his Spirit to the Water, to make it effectual to that Regeneration which

is the inward part of this Sacrament. And since the Spirit is necessary as well as the Water, the whole Congregation joyn in beseeching him by whose Commission we do this, to sanctifie the Water for the washing away of Sin, and so let his Spirit go along with the outward part, that it may not only seal the Child's Pardon, but convey Grace into it, to make it a living Member of Christ, and a Child of God, and to keep it in that estate for ever. Thirdly, The holy Actions follow; First, Naming the Child with a New Name, answerable to the New Nature it here receives, a Christian Name, as a Remembrance of that Religion it is entred into, given by the Godfather as a Memorial of its new Relations which it gets in Baptism. Secondly, The Form by which it is Baptized, being of Christ's own inditing, [*In the Name of the Father, the Son, and the Holy Ghost:*] And as the Apostles only had Commission to do this, so with us only lawful Ministers may baptize. And since the belief of the Trinity is the peculiar and distinguishing Article of the Christian Religion, therefore Christ appoints they shall be made Christians by being thus baptized in the Name of the three Persons of the Trinity: And while we pronounce Christ's words, we dip the Child in Water, or (which Custom, and the coldness of our Climate, hath now made almost necessary) sprinkle it, because the Efficacy of the Sacrament depends not on the quantity of Water, but on the Grace of God, which we believe to be conveyed by this Divine Sacrament, and therefore say [*Amen.*] Fourthly, Having thus baptized it as Christ appointed, we first declare the Child is a Christian, and a Member of the Church, into which holy Society

the Minister (as a Steward of God's Family) doth solemnly receive it, (and of old this was done with a kiss of Charity :) And for the clearer manifestation that this Child now belongs to Christ, we set his Sign and peculiar Mark upon it, signing it with the Sign of the Cross on the Forehead (a Custom by which the Primitive Christians declared what Religion they were of;) For Christians only believe in a crucified Saviour, and therefore the Cross was the Badge of a Christian, and that in which S. Paul gloried: And though the Papists have abused this to Superstition, yet that ought not to hinder us from restoring it to its first innocent use, *viz.* To be a Token that this Child shall confess the Faith of Christ crucified, and to be the Souldiers Badge, to declare it is now listed under Christ's Banner, and hath engaged to fight very courageously against all its spiritual Enemies, under that victorious Leader: And now that it is thus listed and signed with Christ's cognizance, we hope it will continue his faithful Servant and Souldier to its Lifes end, and we pray it may do so,
Amen.

Sect. III.

The Consequents after Baptism.

¶ I. **A**fter the Child is baptized, we conclude all with, First, Declaring the Benefits of Baptism; Secondly, Praying the Child may receive them;

them; Thirdly, Directions to the Sureties in order thereto. First, There is an *Exhortation* to the Congregation, grounded on the benefits which this Infant (who being guilty of no actual Sin, could put no bar to God's Grace) hath received: So that we doubt not it is inwardly regenerate, and hath obtained a new Principle of Grace, which will always guide it in holy ways, (if it do not afterwards wickedly resist it.) And Secondly, We are sure it is by this holy Rite made a lively Member of Christ's Church. Wherefore the Priest exhorts all present, First, To praise God for these Benefits, and then to pray it may lead the rest of its Life answerable to God's Mercy, and its own Vows. Secondly, The Priest begins these Devotions, and now can say with, and for this Infant, being a Child of God as well as any of us, [*Our Father, &c.*] And then follows a Prayer, wherein we, First, Give thanks for the Benefits of Baptism, blessing God, first, for Regenerating this Child with his holy Spirit; Secondly, for Adopting it in Christ Jesus to be one of his own Children, and consequently making it an Heir of Glory; and Thirdly, in order to the obtaining thereof, that he hath by this Rite made it one of the Members of his Church, one of that Body whereof Christ is the Head. And because it is possible by its wilful Apostasie it may lose these Benefits, Secondly, We pray for Grace to assist it in the whole course of its Life, so that what is signified by this Rite, may indeed be fulfilled, even that it may forsake all evil, and as it were be dead to all the motions of it, and may be lively and active to all good, so that it may have the benefit of Christ's Death and Resurrection, and with all faithful Christians may come to inherit the Kingdom of Glory:

Amen.

Amen. Lastly, We turn to the Godfathers and Godmothers, and we mind them, First, What they have done in entering this Bond to God in the Child's Name; so that it hath promised by them to renounce all Evil, to believe all saving Truth, and to live in all Holiness. Secondly, We shew them what they must do, *viz.* sincerely endeavour the Child may keep this Vow, by bringing it to Church to be instructed by Preaching and Catechizing in the Nature and Benefits of this Baptismal Vow, and by private endeavours with the Parents and the Child, that it may have a virtuous Education. And the reason of this is given also, *viz.* Because the design of Baptism is to make us holy, and to oblige us to live agreeable to our Religion, and to walk according to the Example of Christ in all Purity and Virtue: And though they shall not be condemned, who use their best care to make this Child keep its Vow, though it should fall away; yet it is a great fault in Sureties not to look after those they have engaged for, and an occasion that some fall into evil Principles, others into wicked Practices; which may be prevented in many, if the Sureties will do their Duty, especially if they will labour, first, to fit them for Confirmation, and then bring them to it, for then the Child enters the Bond in its own Name, and the Surety is discharged from all but the Duty of Charity.

Secondly, We pray for Grace to all in the whole course of its Life, to that which is engaged by this Vow, may indeed be fulfilled, even that it may forsake all evil, and as it were be dead to all the motions of it, and may be lively and active to all good, so that it may have the benefit of Christ's Death and Resurrection, and with all faithful Christians may come to inherit the Kingdom of Glory.

OF THE CATECHISM.

§. 1. **T**HE Catechising of Children is enjoined by God, *Deut. vi. 7. Prov. xxii. 6. Ephes. vi. 4.* and was always practised by pious Men, *Gen. xviii. 19. 1 Chron. xxviii. 9. 2 Tim. i. 5.* And it is Christ's especial Charge to Ministers, to feed his Lambs, *John xxi. 15.* The Jewish Doctors took care of this, *Luke ii. 42.* And in the Christian Churches there was a peculiar Officer who was the *Catechist*, and all new Converts, who were to be baptized at *Easter*, were Catechized all the Forty days of *Lent*: But since we have few such now, and generally baptize Infants, who cannot at that time understand the Covenant which is entred into, therefore we are bound to take more care to make them understand it afterward, by instructing them in the *Catechism of the Church*; which is drawn up according to the *Primitive Forms*, by way of Question and Answer, *Achs. 8. 17. 1 Pet. iii. 21.* being not a large System of Divinity to puzzle the Heads of young Beginners, but like those of the Ancients, a short and full Explication of the Baptismal Vow; teaching them, First, What their Baptismal Vow is, *viz.* What were the Benefits promised on God's part, Quest.

Quest. I. II. And what were the Duties promised ~~on their part, to renounce all Evil, to believe all Divine Truth, and to keep God's Commandments,~~ Quest. III. together with their grateful owning this Covenant. Quest. IV. Secondly, The parts of the Vow are explained: First, As to the Matter of them, in the repeating and expounding the Creed, Quest. V. & VI. and the repeating and explaining the Ten Commandments, Quest. VII. VIII. IX. X. XI. Secondly, As to the Means to enable them to keep them, which are Prayer and the Holy Sacraments: And the Duty of Prayer is taught them in the Lord's Prayer and the Explication thereof. Quest. XII. XIII. The due use of the Sacraments is taught them, first in general, as to their Number, Nature, and Necessity, Quest. XIV. XV. Secondly, in particular, Baptism, Quest. XVI.—XX. and the Lord's Supper, Quest. XXI.—XXV. This is all that is absolutely necessary to be known in order to Salvation, and all that the Primitive Church did teach their Catechumens. And if Children be but made to repeat this perfectly, and understand it fully, they will encrease in knowledge as they grow in years: Wherefore the Ministers are obliged to Catechise every Sunday, and especially in *Lent*, and not barely to hear Children and Servants repeat the words, but by plain and familiar Discourses make them know the sense. Parents also and Masters are bound by the Laws of God and the Church to teach them privately, and send them to the Church to make publick Answers, and to be instructed. And Children and Servants (even all who have not been on good grounds admitted to the Communion) of whatsoever Age they be, ought

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ought to come willingly as they love their own Souls : For this is the Method appointed by Christ and his Church, to lay the Foundation of Saving Knowledge, which is the first step toward Heaven.

And this is the best way to secure them against all evil Principles of Popery and Faction, and all wicked practices of Debauchery and Dishonesty ; yea, without this, all Preaching and other kinds of Instructing are in vain : Therefore let neither preaching, nor any other thing be pretended to exclude this great and necessary Duty of Catechising, which is the only means to make many sound and pious Christians.

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OF CONFIRMATION.

S. 1. **W**HEN Children are well instructed in the Vow made for them at Baptism, by the Church Catechism, it is then required they should take it upon themselves, and be confirmed by the Bishop: Which holy Rite of *Confirmation*, though it were not instituted by Christ, and so be not properly a Sacrament, yet the Apostles did lay their Hands on such as had been before Baptized by an Inferior Minister, *Acts* viii. 14, 15, 16, 17. and *Chap.* xix. 6. which custom the Primitive Church imitated in the Bishops laying on their Hands, with holy Prayers, upon Persons that had been baptized; which was believed to convey the Holy Spirit to them for enabling them to keep their Vow. And this holy Rite is still retained in the Eastern and Western Churches, and in all Protestant Churches where they have Bishops. And we have an excellent Office for it, containing, First, The Preparation for it by a serious Admonition to all that come to it, a solemn Engagement from the Parties to keep their Vow, with some Acts of Praise and Prayer suited to the Occasion. Secondly, The Rite it self consists of

The Ceremony, which is Laying on of the Bishop's Hands, and his Benediction. Thirdly, The Office is concluded with Prayers; general, as the Lords Prayer; and peculiar to the Occasion, as the two Collects: And with a final Blessing.

§. 2. The Person who doth Confirm is a Bishop, to which Order the Ancient Church did always reserve the dispensing this Rite, because the Apostles only did this, *Acts viii. 14.* and therefore the Bishops are highly obliged to take care that all in their Dioceses, who need and desire it, may not want the opportunity of coming to it. The Persons who are to be confirmed are all that have been baptized from the time they come to years of Discretion, or how ever to be able to understand the Nature of their baptismal Vow, which they are here to take upon themselves; and since we baptize Infants, it is more necessary to bring them to Confirmation; and their Godfathers can no way better acquit themselves of the Charge they have undertaken, than by taking care, as the Church in this Exhortation requires, that they may learn their Catechism, and understand their Vow, and here solemnly before God and many Witnesses, renew it in their own Name. For Secondly, The Bishop doth particularly enquire, if they do here in God's Presence, and before all the Congregation, renew that solemn Vow in their own Names made at their Baptism; and if they do engage to perform and do what was promised for them by their Sureties: To which they must every one answer with great Reverence and serious Consideration that *They do.* Thirdly, The Bishop and the Priests that are present begin their Devotions, encouraging the Parties who have promised

promised this, by minding them that they shall have *help* from him that made Heaven and Earth, *Psal.* cxxiv. 7. And praising God for bringing these Persons into so blessed a Condition, *Psal.* cxiii. 2. Finally, Desiring him to hear the Prayers now to be made for them. Fourthly, There is a larger Form of Prayer made by the Bishop, wherein he first acknowledges God's Mercy in granting them Regeneration and Pardon of their Sins in their Baptism: And now that they are to exercise that Warfare they then engaged themselves to, He prays for a larger supply of God's Holy Spirit with its seven-fold Gifts, *Isa.* xi. 2. so that they may be made so wise as to understand their Duty, and so strong as to perform it, desiring they may by his Ministry have these Gifts conveyed to them now, and by their diligent improving of them, keep them for ever.

§ 3. Being thus prepared, the Rite it self is now to be Administred by the Ancient Ceremony of Laying the Bishop's Hand on the Head of each Person, used by the Apostles as the means of conveying the Holy Spirit, *Act.* viii. 17. whence the whole Office is called Laying on of Hands, *Heb.* vi. 2. (yet the Papists omit this Apostolical Ceremony, and use the Anointing with *Chrism*, which came later into the Church.) The Bishop also gives a solemn Blessing to every one, desiring God to defend that Person with his heavenly Grace, from forsaking his Faith, or breaking God's Commandments, that is, to take him for his own, and seal him with his Spirit, so that he may ever after look on him as one of his own Children: And praying that he may daily increase in Grace and grow wiser

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and better, until he be fit for that Heavenly Kingdom which God hath promised to him in Baptism: And this Prayer thus offered up by a Holy Man, and one of the Chief Officers of Christ's Church, shall be effectual to the obtaining of the Spirit for all that have duly prepared themselves, and do sincerely make and renew this Vow: And now the Bishop concludes the Office, first with the usual Form, desiring God may be with them to assist them in these Prayers, as they also desire he may be with his Spirit who is to offer them; calling also upon God as the common Father of all that are confirmed and so in Covenant with him: To which is joyned the proper Collect, beginning with a Preface, which confesseth, that this good desire and resolution of these Persons to keep their Vow came from God, and by him they must have Grace acceptably to perform it. And then here are Petitions for them, First, That as the Bishop's hand was over them, so the good hand of his Providence signified thereby, may be ever over them to preserve them: Secondly, That the Holy Spirit now imparted to them by this Holy Rite, may be ever with them, the blessed Effect of which is here declared to be, that this will make them understand God's Word, and enable them to obey it, so that at the end of their Lives they may be certainly saved through Jesus Christ; to whom with the whole Trinity, for these means of Salvation we offer up our Praises and Acknowledgments. And to this is added a Devout Collect out of the Communion-Service, that God who hath sealed these his Vowed Servants with his Spirit, will direct, sanctifie, and govern their Souls and Bodies in the ways of his Laws, so that they may ever be holy, safe, and happy. Finally, the Office

is concluded with the Bishop's Blessing, who now in the Name of God wishes the blessing of the Father, Son, and Holy Ghost, may be now bestowed on you, and remain upon you for ever. Thus our Church appoints this Necessary and Pious Office shall be done; and the due Administration thereof would highly conduce to make the benefits of Baptism more visible, to increase Knowledge and Piety in the younger sort, and to secure them from being seduced by Papists or Sectaries; it would make the Church to flourish and be at Unity, and convey mighty Blessings to all that reverently and devoutly receive it: Wherefore, as the Bishops are ready to do their Part, let all that want it be willing and very desirous to come, and let Parents and Masters, and especially Godfathers and Godmothers, encourage them to come to it, and labour to fit them for it, that it may be done to God's Glory and their Comfort.

The End of the Third Part.

PART

S. I.
riage

PART IV.
OF THE
Occasional Offices.

Partition IV.
OF
MATRIMONY.

The Introduction.

S. I. **M**Ankind is naturally inclined to Society, and the Bond as well as the Foundation of all Societies is Marriage, which ought to be made Sacred and adopted
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into Religion, because it is the Interest of Mankind it should be inviolable: Wherefore our Church appoints, First, That none but a Lawful Minister shall tie these Bonds, for God himself married the first Man and Woman, and the Covenant is made to him, and the Minister is God's Representative, to take the Securities, and bless the Parties in God's Name, for which cause the Primitive Christians did not account it a Lawful Marriage unless it were celebrated by a Lawful Minister; and the Laws of this and all other Christian Nations affirm the same thing. Secondly, Our Church allows no clandestine Marriages, for it orders that the Banns (that is the Decree) of Matrimony shall be published three several days in the Church before the Marriage be celebrated; a Custom as ancient as the days of *Tertullian*, and used in the Protestant Churches abroad as well as here, and is designed to prevent all Objections that might be made in vain, when once the Bonds are tyed: and if this were duly observed, no Children could rashly marry without their Parents consent: No Incestuous Marriages could be made, nor could any break their Contracts by treacherous forsaking those to whom they had engaged themselves; from whence come innumerable Mischiefs, where the Marriage is huddled up in secret, to the Parties as well as to their Friends and Families: So that what Priest soever consents to such secret Marriages, our Canons order him to be suspended for three years. Thirdly, For better security against Clandestine Marriage, the Church orders that all Marriages shall be made in the Day-time, for those who intend Honourably and Honestly, need not fly the Light: And since the Parties are most serious

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in the Morning, it is appointed that it shall be celebrated between the hours of Eight and Twelve; and of Old it was required, the Bridegroom and Bride should be Fasting when they made this Religious Vow in God's Presence, and by that means they were safe from being made incapable by Drink of making a wife and voluntarily Choice in this great and weighty Affair. There are also some Times which are set apart for Extraordinary Devotion, *viz.* From *Advent-Sunday*, till a Week after *Epiphany*; from *Septuagesima-Sunday*, till a Week after *Easter*; and from *Ascension-day*, till *Trinity-Sunday*; which some old Canons and the Custom of this Nation reckon Times prohibited for Marriage: the frequent Returns and long continuance of which Times give the Parties more space for Consideration and good Advice. Fourthly, And that this holy Rite may be still more solemn, it is expressly required that the Marriage be celebrated in the Church, the place of God's Special Presence, before whom they make this Religious Covenant; and the Sacredness of the Place should make them more Reverent in entring into it, and more Careful in keeping of it. For the better assurance whereof, Lastly, It is enjoyned to be done in the Presence of their Friends and Neighbours, who ought to be there, to testifie their Consent unto it, to be continual Witnesses of it, and to joyn with the Holy Man in Prayers for a Blessing on it: For which End our Church hath provided a most Proper, Pious and Judicious Form; consisting of, First, The Preparation, by instructing the whole Congregation, and charging the Parties to declare all known Impediments: Secondly, The Solemnization, by asking their mutual Consent, joyning their Hands,

plighting their Troth to each other, and confirming it by the Pledge of a Ring: As also the Priests ratifying this Covenant, by praying for a Blessing on it, publishing the Validity of it, and pronouncing his Benediction over the Parties. Thirdly, The Conclusion of the Office, by Praises in the Psalms, by Prayers in the Collects, and finally, by instructing them in their Duty out of God's Word.

Sect. I.

Of the Preparation.

§. 1. **T**O prevent that vain and loose Mirth, too frequent at these Solemnities, the Church begins this Office with a grave and awful *Preface*, which, if it be considered, is enough to make the Parties and all the Congregation very Serious: For it admonishes them, First, In what Place they are, *viz.* [**In the Sight of God,**] who is most especially present in the Church, and all wanton Behaviour in that Place is no less than Prophaneness: They are also (or ought to be) in the Presence [**of the Congregation**] who are come to bear witness to this Religious Contract. Secondly, They are desired to consider the End of their coming thither, which is [**to join these Persons in Holy Matrimony,**] to do a Holy and Important Work, in a Sacred Assembly; and therefore all that are present ought to consider well what they are about

to

to do: And for their Assistance, this *Preface* instructs them in three very necessary Points relating to Matrimony: First, as to the Nature of it, That it is [*an honourable Estate,*] highly esteemed by all wise Lawgivers, and encouraged with divers Privileges by all good Laws. Secondly, As to the Institution of it, [*It was instituted by God*] himself, *Gen. ii. 24.* who made the very First Marriage, and blessed the Parties, even *Adam* and *Eve*, who were married before the Fall, to shew that Marriage hath nothing in it of Impurity, but was appointed [*in the time of Man's Innocency,*] and would have been used if we had yet lived in Paradise; yea further, the Honour of this Estate appears in being made use of in Scripture to signifie to us [*the mystical Union between Christ and his Church,*] *Ephes. v. 32.* And in that Christ himself, though he lived in the State of Virginity, yet was [*present at a Marriage in Cana of Galilee,*] and [*wrought his first Miracle there,*] *John ii. 1, 2.* Yea, *S. Paul* plainly affirms, That *Marriage is Honourable among [all Men,]* *Heb. xiii. 4.* Wherefore we ought to have an high Opinion of, and a great Esteem for Matrimony, as being an Ordinance of God the Father, an Estate much respected by God the Son, and highly commended by the Holy Ghost in the Mouths of the Apostles: And therefore, *Secondly*, This *Preface* shews the Manner how it must be undertaken: 1. Negatively, [*not unadvisedly,*] rashly [*and lightly,*] without considering the Vow to be made, the Person that is chosen, or the Duties belonging to this Estate; nor [*wantonly, to satisfy our carnal Lusts, like brute Beasts*] void of Reason, for Marriage is designed to subdue those brutish Affections,

tions, and to teach us to confine those Desires within the bounds of Necessity, Reason, and Religion. Wherefore affirmatively, it ought to be undertaken [*reverently,*] with due regard to so Divine an Ordinance; [*discreetly,*] and thoroughly weighing the case with themselves; [*advisedly,*] taking the Counsel of their Friends; [*soberly,*] with purposes of Chastity and Moderation, [*and in the fear of God,*] praying for his Direction and Blessing. This is the manner how we must undertake this great work. And *Thirdly,* We are here taught [*the ends for which it was ordained,*] and are admonished [*duly to consider*] the same. 1. For [*the procreation of Children,*] that since Sin hath made all Persons mortal, the World might be peopled, and the Church continued in this regular way of God's appointing, and that Families may be upheld, and every Man may live in his Posterity after his own date of Life be expired. 2. It was ordained for the [*bringing up these Children*] in the [*fear of God,*] *Ephes. vi. 4.* both Nature and Religion engaging Parents to endeavour that their own Lawful Issue may be Holy here, and Happy hereafter. 3. It was ordained [*for a remedy against fornication*] and all unnatural and roving Lust, to confine those desires which Nature placed in us for the Propagation of Mankind, and make them serve that End alone for which they were given us, in such a way as God allows, who doth not deny us the liberty of Marriage, but forbids the satisfaction of our Desires in any sinful way, *1 Cor. vii. 2. Heb. xiii. 4.* For those Methods would pollute us, but this keeps us [*undefiled members of Christ's Body,*] 4. It was ordained [*for the mutual society, help, and comfort,*

comfort, that one ought to have of the other] in all Estates: God saw it was not good for Man to be alone, *Gen. ii. 18.* and therefore he contrived he should have one constant and individual Companion of his Joys and Sorrows, who having the same Interest, might increase the Comfort of his Prosperity, and help to lighten the Burden of his Adversity, and make him easie in both Estates. Lastly, upon all these Considerations, since Marriage is so Useful and Honourable a state of Life, and [these Persons] come now [to be joyned] therein for the whole time they shall live together, we should take all care that it be not done in an evil manner, and therefore the Priest charges the whole Congregation, [if they know any just cause] why they may not be [lawfully joyned] together, they do now declare it, before this Holy Bond be tyed; for it will be in vain to make any Objections afterward: Now they may speak and prevent their Marriage if they know it to be in any point contrary to God's Law; but if no Objections be made, then the Priest is to proceed.

§. 2. The Charge to the Persons to be joyned, is the next thing in the Preparation: And because if there be any Impediment which they conceal from the Priest, they must either live in perpetual Sin, or be separated by an Endless Divorce; therefore the Priest now [Requires and Charges] them [both] (who are likely to know best) [as they will answer it at the Day of Judgment, when all Secrets shall be known, to confess it, if they know any Impediments to this their Marriage:] Some for covetousness of great Fortunes, others out of a violent and misplaced Affection

Affection do choose where by God's Law they ought not to choose; and lest those who have done this, should conceal that which might hinder their Desires, it is very necessary to make this Charge so strict. Now the Impediments to a Marriage, reckoned up in the 102 Canon of our Church, are three: 1. *A preceding Marriage or solemn Precontract*; for God made but one Wife for Adam, and rather connived at Polygamy in the First Ages, than allowed it; and in the Gospel it is plainly forbidden, *Matth. xix. 5, 6. 1 Cor. vii. 2.* And none can be married to more than one at once, so that if either of them have a Husband or Wife living, they sin grievously in profaning this Ordinance, and this latter Marriage is null: Yea, if they were solemnly contracted with their own and Friends Consent to any other, and for light Causes or for temporal Advantage break that Contract, that ought to be confessed as an Impediment to this Marriage, unless the Party to whom they were contracted, release them. 2. The next Impediment is, *If the Parties be of near Kindred*; God hath forbidden all such to marry, *Levit. xviii.* and such Marriages are accursed Incest, the Punishment whereof is not only the Wrath of God, but a total Separation of the Parties, because this kind of Marriage is Null from the beginning: And if the civilized Heathen abhorred such Marriages, and believed it brought a Curse on their Posterity, much more should Christians abhor it. 3. The last Impediment is, *Want of the Consent of Parents, or Guardians in the case of Minority*: For such cannot choose for themselves, and are not of Judgment sufficient to fix an Affection for their whole Lives, and may easily be drawn in to marry to their

their Ruine; and as the Parents give their Children Estates and Portions, so it is fit they should have a great sway in directing this Choice; and though they do very ill in forcing them to marry where they utterly dislike, yet the Children must believe their Parents are wiser than they, and as far as they can, submit to their Direction, and it is a Sin in them to marry without their Consent, especially in their Minority: And this is so great a Cross to Parents, that the Church labours to discover and prevent this also, by enjoining them to confess it. Finally, here is a cogent Reason why they should declare these Impediments now, because otherwise [**this Marriage**] would be contrary to [**God's Word,**] and so it cannot be expected God should bless it, yea, it is declared to be [**unlawful:**] So that if they conceal these Impediments, they must answer it at the great Day of Judgment; the Sin will lye at their Door, for denying their Knowledge of these Impediments, and for making a Marriage, illegal and wicked, in which they can have no Comfort, and on which they must expect no Blessing.

Sect.

Sect. IX.

Of the Solemnization.

§. 1. **T**HE Impediments being removed, we proceed to the Marriage it self, which being a solemn Compact, we first [**ask the mutual Consent of the Parties,**] because Consent of the Persons is so Essential, that the Marriage is not good without it: Hence *Rebekah's* Friends ask her Consent, *Gen. xxiv. 58.* And in the firmest kind of Matrimony among the *Romans* the Parties did mutually ask this of each other, and amongst all Christians the Priest in God's stead put this Question, that the Declaration may be made as to God himself; And in our Office, 1. He names the Party to excite his or her Attention, and then shews them the Person now to be chosen, [**this Man**] or [**Woman**] 2. He declares in what manner they are to choose her, not as a Concubine, but as a [**wedded Wife,**] and the Woman must choose this Person as her [**wedded Husband,**] as constant Companions. 3. He tells them to what End they make this choice, [**to live together according to God's Ordinance,**] for continual Cohabitation, *Gen. ii. 24.* 4. He shews them what Duties they must pay to such as they thus choose: The Man must love his Wife, *Ephes. v. 25.* and comfort her or cherish her, and use her well, *Ephes. v. 29.* He must honour her *1 Pet. iii. 7.* and keep her not only in Health but in Sicknes, affording her all Necessaries in every Condition, *Ephes. v. 29.* He must be Faithful to her,

her, not marrying another Wife, nor living in Adultery with any, but [*forfaking all other, keep him only to her;*] nor may he be finally divorced, for he must now declare he will keep only to her so [*long as they both shall live,*] *Malach. ii. 14. 1 Cor. vii. 10.* And the Wife also is to declare that she will take this Man for her Husband, with all these Conditions, and one more, *viz. [to obey him,]* *Colos. iii. 18. Ephes. v. 22, 24.* because he is of the worthier Sex, and God hath made him the Head, and he represents Christ, as she doth the Church, and by her observance she will gain such Love from a good Husband, that he will deny her nothing which she can prudently desire. Now both Parties should seriously weigh these things, and if they do like the Person with all these Duties and Conditions, let them declare their Consent solemnly to the Minister as in God's Presence, and say, [*I will.*]

§. 2. The next thing in the Solemnization is, *The mutual Stipulation*, or the Covenant they make with one another, which is introduced with two very significant Rites: First, *The Father's giving the Woman* in Marriage, *Luke xvii. 27. 1 Cor. vii. 38.* which Custom was used amongst the *Romans* and the *Christians* in all Ages, for divers Reasons. 1. Because the weaker Sex is always supposed to be under the Tuition of a Father or Guardian, whose consent is necessary to make their Acts valid. 2. This declares that the Parents and Friends agree to this Marriage, and that the Father doth emancipate his Daughter, and make her free to engage in her own Name. 3. This also shows the Woman doth not seek an Husband, but is given to one by

by her Friends, following herein their Commands, rather than her own Inclinations, which doth very well fure the Modesty of this Sex. Secondly, follows the [**joyning of Hands,**] which all the World over is a Ceremony signifying the contracting Friendship and making Covenants, *Prov. xi. 21. 2 Kings x. 15.* and hath ever been used in the Covenant of Marriage, *Tobit vii. 13.* The Father delivers her up to the Priest, as it were to commit her to God's Disposall, and he in God's Presence joyns their [**Right Hands,**] because the Right Hand is generally used in plighting our Troth, and engaging our Faith to any Person: And having thus delivered them into each others Hands and Power, *1 Cor. vii. 4.* the Priest, while they thus give each other their Hands, causeth them to make the mutual Stipulation, or solemn Engagement and Vow to each other: He asked the Parties Consent before, and then in words of the Future Tense they promised they would have this Person in Marriage, but that is no more than *Espousals*, which of old was a different Office from this of Matrimony, and done some Weeks or Months before; but because some cast off their Spouses before the Marriage was compleated, the Church hath now put the *Espousals* and Marriage both into one Office; only there they say, *I will*; and here, *I do take*, &c. And nothing can be more solemn and strict than this Covenant; for the Husband first Names himself, to shew it is his voluntary Act; Secondly, he specifies the Person he hath chosen, and doth 3dly. declare before Almighty God he [**doth take her for his wedded Wife,**] and that in the Nature of the firmest Settlements [**to have**] and [**to hold.**] 4ly. And withal he expresseth when he is to begin

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to have this Right, *viz.* [from this day] of the Nuptials and so [forward] during the whole term of their mutual lives. 5. And to take away all Exceptions afterwards that might be pretended for Divorce, he doth solemnly promise, First, as to her Mind and Manners, that he will keep her as his Wife, whether she prove [better or worse:] Secondly, As to her Estate, whether she prove [richer or poorer,] than he imagined or expected: Thirdly, As to her Body, whether she be [in sickness or in health] which come from God's Hand, and must be born patiently if he visit our Relative with Infirmities; Marriage being designed for mutual Support in Adversity, as well as mutual Comfort in Prosperity. Sixthly, therefore he promises [to love and cherish] her, *Ephes. v. 25, 29.* whatever Estate she be in, or however she prove as to the forementioned Points: And the Wife, besides all this, adds on her part she will [obey him] that she now chooses for her Head and Husband; and all this they engage to do [till death part them.] For though the Church upon great and weighty Causes may separate married Persons from Cohabitation, yet they cannot permit them to marry again while each other liveth, *Rom. vii. 2, 3. Mark x. 2.* it being Adultery so to do, *1 Cor. vii. 10, 11.* Canons of this Church, *Can. 107.* Indeed if the Marriage were never rightly made, it may be declared null *ab initio*: But if it were right made, Death only can make such a Final Dissolution, as to allow a second Marriage. Lastly, To confirm the truth of this Vow and solemn Engagement, and of every Particular in it, they do [plight] their [Truth] each to other, that is, [they lay] their [Truth to pledge,] and in God's Presence engage their Honesty

neſty and Fideliry for the performance hereof: and therefore they ought well to conſider this Vow before they make it, and beware that they never break it.

§. 3. Beſides the Pledge of our Truth, there is a viſible Pledge alſo, *viz.* [~~The Ring,~~] which being anciently the Seal by which all Orders were ſigned, and all choice things ſecured, the delivery of this was a Sign the Party to whom it was given was admitted into the neareſt Friendſhip, and the higheſt Truſt, ſo as to be inveſted with our Authority and allowed to manage our Treafure and other Concerns, *Gen. xli. 42.* and hence it came to be a Token of Love, *Luke xv. 22.* and was uſed in Matrimony not only among the Jews and Gentiles, but the Chriſtians alſo, who in *Clemens Alexandrinus* his time, gave their Spouſe a Ring to declare her worthy of the Government of the Family, and thus it hath been uſed ever ſince. And we may obſerve, the matter of which this Ring is made, is Gold, to ſignifie how noble and durable our Affection is: The Form is round, as the propereſt Figure to unite things ſeparated before, and to imply, our reſpect ſhall never have an End: The place, of it is on the fourth Finger of the left Hand, where the Ancients thought was a Vein which came directly from the Heart, and where it may be always in View; and being a Finger leaſt uſed, where it may be leaſt ſubject to be worn out: But the main End is to be a viſible and laſting Token and Remembrance of this Covenant, which muſt never be forgotten; and if in ordinary Bargains we have ſome laſting thing delivered as an Earneſt or Pledge and Memorial, much more is it needful here, and

to scruple a thing so prudent and well-designed, so anciently and universally used, is so foolish, it deserves our Scorn rather than our serious Confutation. When the Ring is delivered, the Husband speaks to his Wife, declaring, 1. The general meaning of this significant Token, [**with this Ring I thee Wed,**] that is, This is a Pledge of that Covenant of Matrimony which I just now make with thee. 2. He shews the particular Rights accruing to her thereby, *viz.* To share in all the Honours belonging to his Person, which is the meaning of those words, [**with my Body I thee Worship :**] And to have an Interest in his Estate, signified in that Phrase, [**with all my Worldly Goods I thee endow,**] and in that ancient Usage to lay down a Sum of Money on the Book, part of which is the Man's Oblation to God, (*viz.* the dues of the Priest and Clerk,) and all the rest is by the Priest delivered to the Wife, to give her *livery and seisin*, of her Husband's Estate, which though she may not alienate without his Consent, yet she may and ought to have the use of as she hath occasion, which is no more than Justice requires, because she hath already endowed her Husband in her Fortune; so that hereafter they are to have all things in common, and the Husband is bound to provide for his Wife, according to his Power, while he lives, and when he dies, especially since he makes this solemn Covenant, [**In the Name of the Father, Son, and Holy Ghost,**] that is, by his Christianity, and before the Trinity as Witness thereto, who, if he break it, will be the Avenger of this Perjury, for these words, calling God to Witness, turn this Promise into a solemn and sacred Oath.

§. 4. The Custom of old was to conclude all Covenants with Sacrifices, *Gen. xxxi. 54.* which being now ceased, we finish this with a Prayer, in which we describe God, to whom we pray, by his Attributes and Works. We are Mortal, and must marry to repair the decay which is caused by Death; but he is an **[Eternal God,]** we are but Instruments; he is **[the Creator and Preserver of Mankind,]** *Rev. iv. 11.* we do but contribute to the Body, and the Temporal Life of our Children, he **[is the Giver of Grace, and the Author of Everlasting Life.]** Of this God therefore, on this great Occasion, we beg **[a Blessing upon this Man and this Woman,]** who by marrying according to his Rules, have declared that they are **[his Servants;]** and the Priest, who is God's Representative, being assured of his great Master's being pleased with Holy Marriage, doth Authoritatively **[bless them in God's Name:]** And proposing the Example of a loving, chaste and vertuous Pair, **[Isaac and Rebekah,]** who lived most faithfully together, (*Isaac keeping him only to this one Wife, when he might have had more,*) He prays, that this Couple may **[surely perform, and keep this Covenant and Vow,]** between them made, and ratified by **[the]** solemn **[giving and receiving this Ring,]** desiring of God that they **[may live in perpetual love and peace,]** being dear to each other, and agreeing together so constantly, that there may be no abatement of their Affections, nor any discord happen between them, which will not only be to their great Comfort, but to God's good Pleasure, because **[his Laws]** enjoyn Men and their Wives thus to live together:

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Wherefore we humbly beg they may as carefully keep this Covenant, as they have solemnly made it, [through Jesus Christ, Amen.]

§. 5. The Covenant being thus made, and a Blessing begged on it, the next thing is, *The Churches Ratification* thereof in the Name of God, who being the Supreme Lord, ought to confirm his Servants Marriages : And this is done, First, By declaring the Authority upon which this Covenant is founded, *viz.* Upon the Divine Authority, for the Rite is of God's own instituting, the Vow hath been made in his Presence, and the Promise made to him and in his Name, wherefore God hath joyned those who are thus married : And we declare in our Saviour's words, *Matth. xix. 6. Those whom God hath joyned together, no Man may put asunder :* None but God (by Death) can untie this holy Knot; which shews there is no Power upon Earth can annul a Lawful Marriage ; and tho' for some causes there may be a Separation, (which when it is for causes allowed in God's Law seems to be made by him) yet there can be no final Divorce : And this Declaration shews the Covenant is irreversible, and not to be repealed. Secondly, The Priest publisheth the Marriage-Covenant, by repeating the manner in which it was made, by mutual [**Consent**] declared, and by a solemn Vow made [**in the presence of God**] and the [**Congregation,**] by plighting their Troth, [**and giving a Ring**] as the visible and lasting Pledge thereof, as well as [**by joyning Hands :**] Therefore he now sets God's Seal to this Holy and Religious Compact, to make it perfect and compleat, [**pronouncing them to be Man and Wife together, In the Name of the**

Father, of the Son, and of the Holy Ghost, Amen.] That is, They are joyned rightly, according to the Christian Rules, and by God's own Authority ; so that the Union is Sacred, Inviolable, and never to be dissolved. Thirdly, This Part is concluded with a solemn Benediction ; for being made by the Divine Authority and Direction, the Institution being his, the Method his, and he being the Authorizer of, and Witness to the Marriage, the Priest may without scruple pronounce God's Blessing on the Parties, mentioning the whole Trinity, in whose Name the Vow was made, and desiring God to bless them with all good things, [**to preserve and keep them**] from all Evil, praying that he will be kind and [**favourable**] to them, giving them such [**Grace**] that they may [**live**] so lovingly and holily together [**in this Life,**] that when they come into that World where they neither Marry nor are given in Marriage, [**they may be both**] made Happy, and meet [**in everlasting Life, Amen.**] This is the Priest's Blessing, which is so comprehensive and so effectual, that the whole Office was anciently called, *The Blessing of the Priest*, which happily concludes this Part.

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Sect. III.

Of the Devotions concluding the Office.

§. I. **T**O impress this Religious Covenant still more deeply on the Parties Minds, they are to go up and kneel at the Steps of the Altar, and then the Office is finished with Hymns, Prayers, and Exhortations. First, with *Hymns* or *Psalms*; for since Joy becomes a Marriage, instead of the Heathens looser Songs, Christians are to rejoyce in Psalms, *James* v. 13. And here are two very proper ones chosen; 1. The cxxviii Psalm, which was composed at first to an *Epithalamium*, and is used in this Office, both in the Eastern and Western Churches, because it contains the Blessings publick and private, which attend Piety in the State of Marriage. *Ver. i.* shewing the general Benefit of living in God's Fear, *viz. They that so fear God as to walk in his ways shall be blessed.* *Ver. ii.* beginning with the particular Branches of this Blessing, *viz. Such shall be blessed, first, in their own Persons, for God will so prosper their Labours, that they themselves shall enjoy the Fruit of them and be happy.* *Ver. iii.* They shall be blessed in their *Wife*, who is compared to a *Vine*, which though it be weak and needs a Support, yet being Fruitful, is Ornamental and Profitable to the House which stays it. *Ver. iv.* They shall be blessed in their *Children*, who are compared to the *Olive Trees*

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planted

planted in the Gardens of *Judea* round about their Tables, to shadow and adorn them: So shall the good Man's Children be green and flourishing, they shall be a Credit and a Comfort to him, *Ver.v.* Advising the married Persons seriously to consider these advantages of Piety, since it is sure *they that fear the Lord shall be thus blessed, Ver. vi.* Further declaring that their Happiness shall not be confined to their private Families, but the Church and State, *Sion and Jerusalem shall be in peace and prosperity all their days, Ver. vii.* Yea, they shall enjoy both publick and private Felicity, for their own Family shall spread and prosper, and the Nation shall be happy, and they shall long live *to see* and enjoy the Comfort of both; which, as it ought to engage the married Persons to be very Religious, that they may be thus happy, so it ought to oblige us all to give [**Gloꝝy to the Father, &c.**] who hath annexed such Rewards to true Piety. 2dly, The *lxxvii.* Psalm is sometimes used, being a Prayer for the Blessing promised in the former Psalm, and the Argument used to obtain it, is taken from the Glory which God will gain thereby: But this was explained before, Part I.

§. 2. To those Acts of Praise we add *Supplications and Prayers*, introducing them with that ancient Form, *Lord have mercy upon us*, and the *Lords Prayer*, which sanctifies and makes way for all the rest; to which are annexed, *the Supplications* chosen out of the Psalms, and put into the form of Responses, that the Friends here assembled may all shew their love to the Parties by publickly joyning in them. 1 Psalm *lxxxvi. 2.* We must pray to God [**to save**] these two, who marrying by his Rules,

Rules, have declared they **[are his Servants, and trust in him]** for help. 2. Therefore we pray that he will **[send them help]** in all good, **[and evermore defend them]** from all evil, as the effect of these Prayers which they make in this holy **[Place,]** Psal. xx. 2. 3. Since Satan and his Instruments may strive to sow Discord between them, we beg of God to be **[to them a strong Tower,]** to secure them when **[their Enemies set their Faces]** against them, Psal. lxi. 3. Lastly, That these, and all the following Prayers, may be accepted, we desire, **[the Lord may hear our Prayer]** and receive our importunate calls for his Help, Psal. lxi. 1. And when we have thus prepared the way, we do apply our selves to the Three Prayers. 1. For Spiritual Blessings. 2. For the great Temporal Blessing of Children. 3. For the fulfilling of that which is mysteriously signified by this Holy Rite. 1. The *First Prayer* in its Preface, sets God before us as the God of **[Abraham, Isaac, and Jacob,]** who were Holy Persons, happy in their Marriages, and Founders of God's Church by their Issue. The first Petition is for Spiritual Grace, that what they have heard in the first Part of the Office of the Nature and Ends of Marriage, and what they shall hear in the following Exhortation of the Duties of it, **[out of God's Holy Word,]** they may remember and practise. The second Petition is for Temporal Blessing, **[that God may mercifully]** and favourably look on them, and make them as loving to, and happy in each other, as **[Abraham and Sarah]** were, by whose names of old Men used to bless the married Couple, Gen. xii. 2. *Ruth* iv. 11. and the end of these two Petitions is, **[that]** by the Spiritual Grace **[they may**

map obey God's Will.] and by the Divine Benediction [they may be safe under his Protection,] and so may continue [in God's Love] (who doth thus inwardly and outwardly bless them) [to their Lives end.] 2. The *Second Prayer* is, that [they may be fruitful] and multiply, which is the End of Marriage, and was the Blessing which God gave at first, and which Men ever since have wished to it, *Gen. i. 28. Chap. xxiv. 60. Ruth iv. 11, 12.* And here God is described as a [Merciful Lord,] who appointed Marriage as the Remedy for that mortality which Sin had brought in; and as that [Heavenly Father, by whose gift Mankind is created;] For our Parents are but the Instruments, he is the Author of our Being, *Psal. cxxvii. 4.* To him therefore we pray for his Blessing on [these Persons that they may be fruitful,] for of him Children must be asked, *1 Sam. i. 10.* And since it is little comfort to have Children born if they be not brought up in Knowledge and Goodness, we pray [that the] Parents may [live long together] to do this great Work themselves, and not leave it to others who will not take so much Care; and that by their [own living] religiously and [virtuously,] they may set a good Example to their Children, so that the Children, by the Care and Pattern of their Parents, [may be] instructed in Religion, and trained up in Virtue to God's [honour] and their Parents comfort; and thus Marriage will become a Seminary to the Church, a Propagator of Religion to the World's End, and a Replenisher of God's Kingdom. 3. The *Last Prayer* is made for the accomplishing those Duties signified by the Mystery of Marriage, and is brought in with a Preface containing the grounds of our Hope,

for

for it calls to mind, 1. [God's] Power in [making all things of nothing,] and especially in making so noble a Creature as Man. 2. His Regard to Marriage, which was shewed [in his taking the Woman out of Man,] *Gen. ii. 21, &c.* to declare he would have them near and dear to each other, and in that [he himself] did knit the Holy Band of Matrimony between the first Pair, and declared then that the Marriage Vow should be irrevocable, and never to be dissolved. And still further we commemorate how God hath raised the Esteem of Marriage higher in the New Testament, by [consecrating it to signifie the Spiritual Marriage between Christ and his Church,] *Ephes. v. 25.* All this cannot but make us [Hope,] in the second place, that our Petitions made to him, on this Occasion, shall prevail. 2. Therefore we pray, that as the Man in the Myſtery represents Christ the Head, so he may after Christ's Example [love his Wife] most dearly, so as to deny her no good thing, and to be as careful and tender of her as of [his own flesh.] And that the Woman, who represents the Church, may [love] her Husband, and shew that Love, by being [amiable and courteous] in her Deportment, [faithful] to his Bed and his Counsels, and [obedient] to his Requests and Commands, living [quietly] at home, [soberly] as to her self, and [peaceably] with her Neighbours, avoiding ill Company, and [following] the Example of [Holy and Godly Matrons,] so that they may be exceeding happy in one another while they live, and though Death part them for a while, that they may both meet and enjoy God's [Everlasting Kingdom,] through [Jesus Christ, Amen.] Finally, these Prayers are con-

concluded with a **[Solemn Blessing]** pronounced in God's Name by the Priest upon good grounds and with great Authority. Wherein **[Almighty God]** (who could have made every individual Man out of nothing if he had pleased) is set forth as contriving to propagate Mankind by Marriage, and to that End he created the first Pair, **[Adam and Eve,]** and **[he]** himself joyned them in **[holy Matrimony :]** He therefore is desired **[to pour]** the heavenly **[riches of his Grace]** upon this Couple, and **[to sanctifie and bless them,]** so that they may be Holy and Happy, and be beloved by God, and loving to one another **[unto their Lives end]** And we may hope he will confirm the Words of his Deputed Servant, and then this Marriage will be truly happy.

§. 3. The Office is concluded with *Exhortations* taken out of *Holy Scripture* ; The Parties have promised to live together *according to God's Ordinance*, wherefore we must teach them what Ordinances and Laws he hath made in this case, for unless they know them they cannot live according to them. So that we do here call upon the Persons now married, and all others in that Estate, and all that intend it, **[to hear and learn]** their Duty, as God himself hath laid it down in Scripture : And first we are to shew **[the Husband's Duty]** to his Wife from these places.

Ephes. v. 25. Tho' the **[Husband]** be the Head of his Wife, yet he must not rule with rigour, but **[love his Wife]** as dearly and sincerely as **[Christ did love the Church ;]** and as he **[gave his Life for it,]** so should the Husband be ready to undergo any danger or difficulty for his Wifes good.

good, *Ver. 26.* Christ's Church did not deserve this Favour of him, he found it not pure nor amiable, but **[sanctified]** it by **[Baptism,]** and converted it to the lovely ways of Vertue by **[his Word,]** *Ver. 27.* And this he did, **[that he might make it a Glorious Church,]** free from the **[spots]** of Guilt, or the **[winkles]** of Customary Sins, that it might be fit to share with him in the Glories of his Kingdom; To instruct Husbands, if they do not find their Wives good, by Love and endearing Care to make them so, *Ver. 28.* And*that not only in imitation of Christ, but in respect to their own Advantage, for now they two are made One, having one Interest: So that to love **[our Wives]** is really **[to love]** our selves, *Ver. 29.* **[And no Man]** was ever yet so barbarous to **[hate his own Flesh,]** though sick or sore, and though it were cloathed in Rags; but even then **[we love and cherish]** our own **[Flesh,]** as Christ doth the Church, *Ver. 30.* Which Church, since he became incarnate and married our Nature, is **[his Body,]** of the same **[Flesh and Bones,]** and that makes him be so tender over us, and bear so much with us, even as we ought to carry it toward our Wives in all their Infirmities, looking on them as part of our selves, they being made by Marriage **[one Flesh]** with us, *Ver. 31.* And **[for this cause]** a **[Man]** that is married must **[leave]** his Father who begat him, and his Mother who bare him, and **[cleave to his Wife,]** and dwell in Unity and Love with her, because God hath declared them to be **[one Flesh,]** *Ver. 32.* 'Tis true, this seems strange, that a Man should leave his nearest Friends for a Wife, now mysteriously made one with him; but it is a greater
[Apostle]

[**Mysterp**] how Christ should leave his Father and his Glory, to be joyned to Man's Nature, and be made [**One flesh with us,**] of which he hath made Marriage the Emblem and the Type. *Ver.* 33. [**Nevertheless,**] whether the Husband can understand the Myſtery or no, the Duty is plain, even, *That every one muſt love his Wife even as himſelf.*

Coloſ. iii. 19. Again, S. Paul ſaith the ſame thing in fewer words, That [**Huſbands**] muſt [**love their Wives, and not be bitter againſt them,**] neither by pride domineering over them, nor by anger or cruelty dealing harſhly with them.

1 *Peter* iii. 7. And S. Peter, who was a [**married Man,**] commands [**Huſbands**] firſt [**to dwell**] with their [**Wives,**] ſo as not to part from their Company, yea, to converſe with them [**according to knowledge,**] that is, prudently, ſo as to inſtruct and direct them in that which is good. Secondly, He charges them [**to give honour**] to their Wives, that is, both reſpect and maintenance ſuitable unto her Degree. And he gives three Reaſons for this, 1. [**Because**] the Woman is the [**weaker Veſſel,**] and being made ſo by God, muſt not be deſpiſed or neglected for this, 1 *Cor.* xii. 22. but more kindly and gently dealt with, and more care is to be taken of her. 2. *Because* ſhe, as well as her Husband, is [**an Heir**] of the Kingdom of Heaven, and though different in Sex, and ſome external Privileges, her Soul is bought by Chriſt, and ſhall be equal to his in Heaven; and therefore he ſhould not inſiſt much on his Superiority here. 3. *Because* if the Husband be not kind to his Wife, their [**Prayers will be hindered;**] Contention and ill Uſage will break Charity, and make

make them both unfit to pray, either together (as they always should do) or asunder: So that on all these Accounts it is necessary, and just, and profitable, for Husbands to love and esteem their Wives.

Secondly, as the Wife desires and expects these things from her Husband, she also must learn her Duty to him, which is set down in the same places of Scripture.

First, *Ephes. v. 22.* When God made the Society of Marriage, he knew Equality would breed Confusion, and therefore he made the Man Superior, and chargeth the Wife [**to submit unto her Husband,**] as a good Man doth [**unto the Lord,**] performing his Will to the utmost of her power. *Ver. 23.* For there is great reason it should be so, [**the Man**] being the [**Head**] of the [**Wife,**] even as [**Christ**] is [**Head**] of the Church, and as the Church submits to Christ's Will and keeps his Commands, so should the Wife do to her Husband's Commands; and as the Church gains by this Subjection, (for Christ not only rules over, but [**saves**] the Church which is his [**Body,**]) so doth a good Husband defend and preserve his Wife, being obliged to it by her Obedience. *Ver. 24.* Therefore in imitation of so good a Pattern, and for their own Advantage, [**as the Church is subject to Christ**] in all his just Commands, [**so let the Wife be to those**] of her [**Husband.**] *Ver. 32.* And a little after, he saith, *Let the Wife take care she reverence her Husband,* for by respecting him she will engage him to give her Honour, and his Credit is her Glory also.

The same Apostle, *Colos. iii. 18.* bids the [**Wives to submit**] to their Husbands, because
[it

[it is fit] the nobler Sex and the Head should rule, therefore they must yield to their Will as far as they can [in the Lord,] that is, with a safe Conscience, where they do not command unlawful things.

1 Peter iii. 1. The same Lesson (that it may be thoroughly learned) is again taught by S. Peter, who enjoyns Wives to be in [subjection to their own Husbands,] even to those who are not so good as they should be; for though [they do not obey the Word] of God, which bids them love their Wives, but are churlish and wicked, it is likely [they may be won] to a better mind, by the [Wives] courteous and obliging carriage, Ver. 2. For [while they behold how chaste and pious] your Conversation is made by Religion and the [fear of God,] they cannot but entertain a good Opinion of Religion it self, Ver. 3. This Submission, Chastity and Piety, is a better way to please your Husbands than that outward [adornning] of [plaiting the Hair,] and putting on rich and costly Ornaments and [Apparel,] which some vain Women excuse as if it were to please their Husbands, whereas it argues their Pride and Folly to all wise Persons, Ver. 4. But let Wives study to adorn their Inside, their Mind with Vertue, which never wears out, grows old, or changes its Fashion, especially with [a meek and quiet Spirit,] which is not only lovely in the eyes of Men, and sets them out more than any gay Cloaths can do, but also [is in the sight of God of great price,] and will make him esteem you, Ver. 5. And this was the way by which those [holy Women of old,] who feared God, got so much Renown; they had plain Garments, but Souls adorned with all Vertues, and especially

especially with [Submission to their Husbands,] Ver. 6. As for Example, The Famous Mother of the Jewish Nation, [**Sarah, obeyed Abraham**] most readily, and with great respect [**called him Lord,**] Gen. xviii. 12. And as *Abraham* was the Father, so she is the Mother of all Faithful Men and Women ; but you cannot be [**her Daughters,**] unless [**ye do well,**] and that so constantly as not to be [**afraid**] to go on in a vertuous Course to your Lives end. Which excellent Advice, if it were carefully heeded by Husbands and Wives, would make them both happy in one another, and blessed by God also.

Finally, we will note, the *Rubric* after this Office adviseth the Persons who are married, either that day, (as the ancient usage was,) or as soon after as is possible, to receive the [**Holy Communion,**] to confirm their Vow to each other by that Blessed Sacrament, and to bind themselves more strictly to their several Duties ; which prudent and pious Use hath of later years been banished by those unchristian and vain Revels, which are so generally the conclusion of this Religious Rite, that the Persons scarce have any serious thoughts of the Vow they have made, or the Duties they have promised ; which evil Custom ought to be broken off, and the Marriage-day dedicated to the Receiving the Sacrament, or at least to Religious Exercises, and such kind of Joy as is suitable thereunto.

Par-

Partition II.

OF THE

VISITATION

OF THE

SICK.

The Introduction.

§. 1. **I**N so uncertain a World, where Sickness sometimes interrupts the very Joys of Marriage, it is no wonder that this Sad Office should be placed next to Matrimony; for all People in all Conditions, of all Ages and Sexes, are subject to Diseases continually: So that when any Person falls sick, those that are in health must Remember them, as being themselves also in the Body, Heb. xiii. 3. and liable to the same Calamities; and all Christi-

Christians are commanded to *visit* their Neighbours in this Estate, and are promised they shall be rewarded by God for so doing, *Psal. xli. 1, 2. Matth. xxv. 34, 35. James i. 27. Eccles. vii. 35.* And in the Primitive times they were famous for this piece of Charity. But it is especially the Duty of the Clergy, *To visit the Sick*, a Duty instituted and enjoined by God himself: *Is any sick among you? let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl in the Name of the Lord; and the Prayer of Faith shall save the Sick, and the Lord shall raise him up, and if he have committed Sins, they shall be forgiven him, Jam. 5. 14, 15.* In which words (being the Original and Foundation of this Office) we may note, First, That the Duty is enjoined by Divine Authority, and therefore it is not barely a point of Civility, but an Act of Religion, and a necessary Duty which God requires from us. Secondly, The Time to perform it is, *When any are Sick among us*; For then the Parties have most need of Comfort, Advice, and Prayers to support them and procure Help for them, as also to prepare them for their last and great Account: And then these Religious Exercises will do us most good, because Sicknes embitters the World, and endears Heaven to us, making us pray devoutly, and hearken willingly to Holy Advice; so that this happy opportunity must not be lost: Nor may it be deferred till the sick Persons be very weak and nigh to death, for then they are incapable either to joyn in the Office, or to receive the main Benefits thereof; and the word in *S. James* is, *If any be infirm*, Ver. 14. to note, this should be done in the beginning of Sicknes, and not put off till the Physicians give Men over. Thirdly, As to the man-

ner of performing this Duty ; 1. The Sick Man (or his Friends) must *send for the Priest*, who else may either not know of his Sickness, or when it may be seasonable to visit ; and if he come unsent for, it is more than he is obliged to do : But yet it is an Act of great Charity, because God requires *the Elders* of the Church shall do this Duty. The Sick Man must pray for himself, *ver. 13.* and his Neighbours may pray with him and for him, *ver. 16.* but neither of these sufficeth, he must send for the Minister besides, who, now the Church is settled, lives not far from him, and he is most able to give Counsel, and most likely to prevail, because God requires him to perform this Office, which is described in *S. James, 1.* By *praying over him*, that is, besides him in the House where he lies sick. And since God enjoyns Prayers shall be made, and doth not prescribe the Form : as all other Churches have made proper Forms, so hath ours also composed this, which is the most full and useful Office on this Occasion extant in the World. 2. In *S. James's* time, and as long as the miraculous Gift of Healing continued, they *anointed the Sick with Oyl also in the Name of Jesus*, not to convey any Grace to the Soul (as the Papists now pretend to do by their extreme Unction, lately made a Sacrament) but to work a miraculous Cure, which was the usual Effect in those Ages. But the Power and Gift being now ceased, the Reformed Churches left off the Oyl, which was the Sign, because the thing signified was now taken away. But yet we retain all the substantial Parts of this Office. 3. Here are by *S. James* set down *the Benefits* which may be obtained by it, which are annexed to the *Prayer of Faith*, the Part which was not Ceremonial, and which continues

tinues still, as the Benefits also shall do, viz. This shall be a Means to save the Sick; and more particularly, 1. *The Lord shall raise him up*, that is, if God see that Health be good for him, the devout performing of this Office shall contribute to his Recovery; Or, 2. However (because Men are Mortal, and must die at some time) it shall be a means [to procure forgiveness] of the Sins he [hath committed;] not the Priest only will absolve him upon his Penitent Confession, but God will seal his Pardon, and then whether Life or Death follow, the Man shall be happy. Wherefore, as we love our Friends, or our own Souls, all care must be taken that this necessary and profitable Office be not neglected. The Method of performing which in this Church, may be thus described: The usual Office contains, 1. Supplications to avert Evil in the *Salutation and short Litany*, 2. Prayers to procure good things, in the *Lord's Prayer and the two Collects*, 3. Exhortations prescribed in the *large Form of Exhortation*, and directed in the Rubric, to advise the Sick Man to forgive freely, to give liberally, to do Justice in settling his Estate, and to confess his Sins humbly and ingenuously unto God's Minister now with him. 4. Consolations in the *Absolution*, the Prayer to God to confirm it, in the *lxxi Psalm*, and the concluding Benedictions.

Secondly, There are added, 1. *Extraordinary Prayers for a Sick Child, for one past Recovery, for a dying Person, and for one troubled in Conscience*. 2. The manner of Administering the Communion to the Sick.

Sect. I.

Of the Supplications.

§. I. **W**Hen the Priest enters the Sick Man's House, he salutes all that are in it, with that Phrase which our Lord ordered his Disciples to use when they went to cure both Souls and Bodies, *Luke x. 5. Peace be to this House*; which is a Pious Wish, for the Health and Prosperity of all *that dwell in it*, and Christ hath promised it shall have its Effect, and prove a real Blessing. And because the Litany is the proper Office for averting Evil, all of it should be used here, only in consideration of the Parties weakness, one Petition is taken out of it, wherein we beg of God (who for our Sins lays Sickness on us) *not to remember our Iniquities, nor those of our Forefathers*, which we have made ours by imitating them; but to **[spare us]** even from temporal Judgments, because Christ hath **[redeemed us with his precious Blood:]** However, we intreat him to deliver us from Eternal Death, and *not to [be angry with us for ever.]* To which all that are present, as suffering, or deserving to suffer, say, *Spare us good Lord.* And as all those who came to Jesus of old to be healed, used to cry, *Lord have mercy on us*, so do we here on the like occasion supplicate the whole Trinity for Mercy, in that ancient Form of which we spake before.

Sect.

Sect. II.

Of the Prayers.

§. 1. **A**FTER we have prayed against Evil, we proceed to petition for Good, beginning with the *Lord's Prayer*, which ought to be joyned with all our Prayers, especially these for the Sick; for many of the Petitions do well agree to that Estate: Herein the afflicted Party may shew his Love of God, by desiring his [*Name may be hallowed* ;] his desires of Heaven, by wishing [*his Kingdom may come* ;] and his submission to the Divine Pleasure, by praying [*his Will may be done* :] Herein he may beg Earthly Comforts, in asking for his [*daily Bread* ;] he may crave Pardon for what is past, in beseeching God to [*forgive his Trespases* ;] and express his Charity, by declaring he [*forgives*] them that [*trespass against him* :] Herein he may testify his Resolutions to amend, by requesting he may not [*be led into temptation* ;] and procure Freedom from the punishment of Sin, by praying to be [*delivered from evil* .] In which necessary Petitions, all present must joyn with the Priest and the Sick Person, as also in the *Responses* which follow, taken out of *David's Psalms*.

1. *Psal.* lxxxvi. 2. Being an humble Request to God [*to save*] this Person who professeth himself his [*Servant* ,] and only [*trusts*] in his Mercy.

2. *Psal.* xx. 2. And tho' the Lord dwell in Heaven [**his holy Place,**] we pray that he will [**send him help**] from thence, and that he will now and [**ever defend**] him by his Power.

3. *Psal.* lxxxix. 23. We know Satan is most ready to tempt the Afflicted, because they are then weakest, and he may shortly not be able to reach them; wherefore we pray that [**this Enemy may have no advantage against him,**] for God's Grace will make him an equal Match for him in this low Estate, so that tho' [**that wicked one,**] 1 *Job* ii. 13. do [**approach,**] he may not be able [**to hurt him,**]

4. *Psal.* lxi. 3. For which end we desire [**The Lord**] to take him into his Protection, where he will be as safe [**from the face**] and fury of this his [**Enemy**] as in [**a strong Tower.**]

5. *Psal.* lxi. 1. Finally, we wish these, and all our Prayers for him, may be [**heard**] and reach as high as [**Heaven,**] for we are very earnest in them.

§. 2. That which hath been more briefly desired in the Responses, is now collected into two larger Prayers, thence rightly called *Collects*. The first of which is, *For Support under the Affliction*, shewing from whom it must come, viz. from [**the Lord**] of [**Heaven,**] and how he may dispense it [**by be- holding, visiting and relieving**] this Person, and more particularly by [**looking on him**] with Mercy, [**giving**] him [**Comfort and Confidence**] in God, [**Defending him**] from Satan's Malice, and [**keeping**] him inwardly [**in peace,**] and outwardly [**in safety.**] Though God dwell in Heaven, yet he hath commanded his People in their Trouble to cry unto him, and desire him to look down from thence, *Deut.* xxvi. 15. *Isai.* lxiii. 15. Wherefore we call on him, from Heaven to [**be- hold**] this Servant of his, yea, to come to [**visit** and

and relieve him,] or else our visiting him is in vain. We may pity him, but cannot help him, and therefore we desire the Lord will [look on] him with Compassion; and now when his Heart is low and dejected, that this Father of all Consolation will give [him comfort,] 2 Cor. i. 3, 4. And tho' this sharp Correction might make him fear his Lord was highly displeased, yet we beg that his Faith may not fail, but that [he may have sure confidence] in God still, when all other Supports are taken from him: For this Faith is the only Shield to secure him from Satan's Darts, *Ephes. vi. 16.* And if this fail not, *Luke xxii. 32.* though he may be tempted and assaulted, he shall not be overcome. There is [danger] that this [Enemy] may now tempt him, if he have lived carelessly, to Despair; if piously, to Presumption; if he be weak, to Impatience; if he be wavering, to Unbelief; if he be worldly, by Unwillingness to die; if he be secure, to defer his Repentance: But we pray that God will preserve him from [the danger] and mischief of consenting to any of these Temptations, and make him trust firmly in his Mercy, and see clearly his own Unworthiness; bear patiently what he hath so justly deserved; hold fast his good Principles, and be very willing to die if God pleaseth, and very diligent while he lives, to repent sincerely; so shall he be [kept perpetually] in [peace and safety,] his Mind shall be in quiet, and his outward Condition safe; this therefore we beg [through Jesus Christ our Lord, Amen.]

§. 3. The next *Collect* is either for removing the Affliction, or however for sanctifying it; wherein we beg of him to [hear us,] who is an [Almighty God,] and a [most Merciful Saviour.]

who is able and willing to help the Distressed, and is continually [*accustomed*] to exercise his unspeakable [*goodness*] for their Relief. And here we present a fit Object for his Mercy, a poor [*Servant*] of his now sorely [*grieved*] with dangerous [*Sickness,*] in great weakness and extremity: We can do no less than pity him, but if God please to extend his wonted Goodness to him, it will be effectual indeed: The Sufferer and his weaker Friends, may perhaps only desire present ease and restoration to Health; but since Health it self would not be a Mercy, till the Correction had effected that good End for which God sent it, we first pray, That he will [*Sanctifie it to him*] so as it may make him penitent and devout, humble and holy; for we know it is not the stroke of an Enemy designing present Destruction, but a [*Fatherly correction,*] for he hath time given him, and is yet sensible of his Condition; we pray therefore [*that the sense of his weakness*] and extreme danger, may make him take faster hold of God's Mercy, (so absolutely necessary now) and [*add strength to his faith, and seriousness to his Repentance,*] that he may perform it thoroughly and sincerely now, since this may be the last Opportunity that ever he will have to judge himself before he come to God's Judgment-Seat; or if he have a longer time, this Sickness cannot end well, whether it be in Life or Death, without this unfeigned Repentance, for thereby, [*If it shall be his good pleasure to restore him to his former health,*] which is very possible to God, and much desired by us, he will be bettered by this Affliction, and [*lead the residue of his Life in his fear,*] doing his Will, and aiming at his [*Glozy*] who hath delivered

vered him : Or if God see Life not to be good for him, we know upon this his true Repentance, he will [*give him Grace*] so patiently to take this [*Visitat[i]on,*] that he shall make a happy Exchange, for [*after this painful Life*] in which he struggles with so many sad pressures, be [*ended,*] he shall go into an infinitely better Place, and [*dwell in Life Everlasting,*] where there is no Sorrow nor Pain, no Sin nor no Sickness, but Joy and Peace for ever : Wherefore, since the Event will be Good whatever it be, if this Sickness produce this lively Faith and true Repentance, we heartily beg it may be so sanctified, and then God's Will be done : And all this we desire [*through Jesus Christ our Lord, Amen.*]

Sect. III.

Of the Exhortation.

§. I. **W**E are commanded by God, not only to pray for, but to *support the Weak,* 1 *Thess.* v. 14. by Comfort, Counsel and Exhortation ; for in Sickness Men need these most, and will be most likely to profit by them : Wherefore, after the Example of the Ancient Church, we have an excellent Form provided, consisting of *Instruction* concerning the Author of Afflictions, the End why they are *sent*, the manner how we must *bear* them, and the *benefit* of so doing ; to which are added *Exhortations*

hortations to Patience and Self-examination : All which Particulars are so proper and pious, that they well deserve a serious Consideration. The Form beginneth with *Instruction*, courteously saluting the Party, as [**Dearlſ beloved,**] and ſeaſonably teaching him, not to look too much on ſecond Cauſes, but to remember [**Almighty God is the Author of Life and Death,**] *Deut.* xxxii. 39. He gave us our Life, and may take it when he pleaſes, *Wisd.* xvi. 13. And all the Means that tend to the continuance of Life, that is, [**Youth, Health, and Strength ;**] as alſo the contraries to theſe, [**Old Age, Weakneſs, and Sickneſs,**] which are the Cauſes of Death ; all theſe are ordered by his Providence, ſo that in which of theſe States ſoever we are, we muſt firmly believe it to be by the Divine Appointment, and that will make us patient under our Infirmities, 1 *Sam.* iii. 18. and convince us they are juſtly inflicted for our Sins, *Lament.* iii. 39. yea, it will put us upon all Exerciſes of Piety for gaining his Favour who laid them on, and who alone can remove them. And further we teach the Sick Perſon, Since God is the Author of this Sickneſs, there muſt be ſome great End aimed at by it, and ſome wiſe Reason for it : And it is ſent for one of theſe three Ends, 1. To try our [**Patience,**] and give us an opportunity to ſhew how well we love him by our Submission to the very Corrections of our Loving Father, and that others may learn to ſubmit [**by our Example,**] 1 *Pet.* iv. 12. *James* v. 10, 11. Or, 2. To prove [**our Faith,**] 1 *Peter* i. 7. whether it be ſincere, and like pure Gold, will endure the Fire of Affliction ; for Hypocrites, like Droſs, fall off when Trouble comes, but true Faith hath no worſe Opinion of God for his Corrections,

ons, but cleaves to him even in Death it self, *Job* xiii. 5. Or, 3. It may be (and commonly is) [**sent to correct and amend us,**] for we have sinned, and are careless till we feel the smart of it; so that if God love us, he is obliged to chastise us, and we are bound seriously to examine what Crimes in our Health have brought this Sicknes on us; and if it was Lust or Intemperance, Covetousness or Pride, Uncharitableness or Indevotion, we must repent of them and amend them, and then it is very likely the Cross may be removed. However, it is [**certain**] all shall turn to good if we demean our selves under this Affliction as we ought: Here therefore we are taught in what [**manner**] to bear our Sicknes, and how to behave our selves in it. 1. We must [**Repent truly**] of all those Sins that have brought it on us, in order to procure a Pardon before we come to God's Tribunal. 2. We must [**bear it patiently,**] because we have justly deserved it, and because it is necessary for our Reformation and the Cure of our Souls. 3. We must [**trust**] firmly [**in God's Mercy,**] that though he be displeased at our Misdoings, yet upon our Repentance and patient bearing his Correction, he will forgive us for [**Jesus sake.**] 4. Therefore we must [**take our Correction thankfully,**] as coming from a Loving Father, and designed for our Good, *Job* i. 21. Lastly, We must leave the Event to him, [**submitting our selves**] intirely to his [**Will,**] who knows what is best for us, and can make not Life only, but Death also to be a Blessing. This is our Duty, which if we carefully perform, the Minister assures us, that this Sicknes shall [**turn to our Profit,**] and God will make it [**help us forward in the way to Everlasting Life,**] which is that we
all

all desire and hope to come to at the last. Having thus instructed us concerning the Author, and the Ends of Affliction, and the manner of bearing it, the Priest proceeds to [**Exhortation,**] especially to Patience, and to that first, because unless the Mind be calmed, no other Duty can be done aright. Now the Motives to Patience are taken, First, From Scripture; Secondly, From Example: The Scripture is, *Heb. xii. 6, &c.* where *S. Paul* argues with the afflicted *Hebrews*, that they [**ought to take patiently the Lord's Chastisement,**] 1. With respect to God, because, *Ver. 6.* it is an Argument of his Love, for [**whom the Lord loveth he chasteneth,**] *Amos iii. 2.* Yea, sometimes he [**scourgeth**] his own Sons the most severely; so that the sharpness of your Disease is no Argument of his Hatred. *Ver. 7.* This is the way that [**God dealeth with his**] dearest Children: For what good Man can you find that was not often and grievously [**chastened?**] and do you take that ill which hath been the Lot of the Best Men, yea, which was the Means to make them so eminently good? *Ver. 8.* You should rather suspect God's Love and your own Estate, if you were not afflicted: For [**if you be without chastisement,**] (of which all God's Children have their share) you may well fear [**you are no right born Son of God,**] but one who is to have your Portion here, and to be without any part in the Kingdom of God, and then you buy your ease and prosperity too dear. *Ver. 9.* Again *S. Paul* exhorts to Patience, with respect to the Parties suffering: For [**your Earthly Parents**] (who are but [**fathers of your flesh,**] and contribute only to your Body,) have [**corrected you, and you**] loved and respected them the more for it, is there not then much

much more reason for [you to submit] to God when he corrects you, who is your Heavenly [father,] and the Creator of your [Soul and Spirit?] Ver. 10. Especially since his Chastisement is for better Ends than theirs; they often do it for things of this World, in which we have but a [few days] to stay, and chastise us [for their own pleasure,] but God always aims at our [profit,] that we may be [Partakers of his Holiness] here, and his Glory hereafter. Now this rational and pious Arguing is taken from [Holy Scripture,] written by God himself on purpose to quiet our Minds, and teach us [with patience and thanksgiving] to bear all sorts of Adversity which come from the Hand of [our Heavenly Father,] Rom. xv. 4. and therefore we should seriously think upon it. And again, besides these Reasons we have a great [Example] to comfort us, even that of [Christ] himself, who was perfectly Innocent, and yet suffered for our sakes, Poverty and Scorn, Pain and Death it self: So that when we are afflicted we [are made like unto him,] which should be a great satisfaction to us, especially since our Captain was not made perfect, but by Sufferings; He went by the Cross to the Crown, by Death to Life, Heb. ii. 10. And we his vowed Soldiers, must follow him the same way, and unless we suffer with him, we cannot reign with him, 2 Tim. ii. 11. Unless we die and go from hence, we cannot live in Heaven with him, 1 Cor. xv. 50. and surely we shall not be averse to endure one Pinch to attain Eternal Joy. All this it is hoped may suffice to make us Patient, and when our Mind is composed by these Considerations, then we must begin to prepare for Death, and our Great Account; First, By [remembering our

our Vow] made in [Baptism,] wherein we engaged to forsake all Evil; to believe all Truth, and to keep God's Holy Commandments even to our [lives end.] And since that Period seems now to draw very near, we must expect to be examined shortly at God's Tribunal how we have performed these Engagements: For [after Death] comes the Great [Judgment,] *Heb. ix. 27.* at which we must all appear to give a strict Account to that [Righteous Judge] who will try us without respect of Persons, *Rom. ii. 11.* for all our Thoughts, Words, and Works: Wherefore you must now very carefully examine how you have done your Duty both [to God and to Man,] for in Baptism you vowed to do your Duty to both; read over therefore, or call to mind the Sum of those Duties in your Catechism, and consider diligently in what Particulars you have failed, and with shame and sorrow go to God and [accuse your self] for your Negligence, Perjury, and Disobedience; yea, [condemn] your self by confessing you have deserved to suffer all the Wrath due to these many and great Offences. For if we thus judge our selves, we shall not be judged of the Lord, *1 Cor. xi. 31.* but [shall find Mercy at our Heavenly Father's Hand for Christ's sake,] *Prov. xxviii. 13.* and be fully and finally acquitted and pardoned in that terrible [Judgment,] and who would not take any Pains for so great a Mercy as that is? And this is the first Part of our Duty, viz. [Repentance,] and renouncing all Evil. Secondly, You vowed you would [believe] all the [Articles] of the Christian [Faith,] and therefore the Priest repeats unto you [the Creed,] and you are to say it after him, and declare your [steadfast Faith] in every

every Article thereof: First, To shew you die a True Christian, and are a Sound Member of the Holy Catholick Church, out of which there is no Salvation. Secondly, To arm your self with this Shield against the Fear of Death, and the Arguments Satan may use to bring you to despair: For if you do believe God is your Creator, and Christ your Redeemer, and the Holy Ghost your Sanctifier; if you believe there is for all True Members of the Church Forgiveness of Sins, a Resurrection from the Grave, and a Life of Everlasting Glory, you need not fear Death, and you may chearfully hope this God will save your Soul: And this is the Use you must make of your Creed.

§. 2. The former Instructions, Exhortations, and Advice, agree to all Sick Persons, and therefore are prescribed in a *set Form*: But because of the great variety of Mens Cases and Tempers in time of Sickness, the Church leaves it to the Discretion of the Minister who visits, to assist and direct them in other Matters as they see the particular Case requires; only in *the Rubric* here are some General things prescribed. First, *The Minister must examine whether the Party do truly repent of his Sins*, because till he knows this, he cannot comfort or absolve him upon any good Grounds; and if he find the Sick Person hath examined slightly, or is not very sensible of the Number, Nature, and Desert of his Sins, not heartily grieved for them, or not stedfastly resolved (if he recover) to amend his Life: the Priest must impartially tell him the Danger of dying in that Impenitent State, and labour to bring him to Repentance now, or else he must perish for ever. God's Minister must

not

nor fear any Man's Anger, or destroy him by concealing this necessary, tho' unpleasing Truth from him: And every Man ought to give his Spiritual Physician leave to be plain and impartial, since his own Salvation depends upon it. Secondly, The Minister must exhort him *to Charity*, the first and greatest Commandment, which the Sick Man must exercise in all the Branches of it, *viz.* 1. [**Forgiving all**] that have [**offended him,**] for otherwise God will not forgive him: Our retaining any Malice now, cannot much hurt others, but will bring Damnation upon us: Wherefore we must now Love and Pray for our very Enemies, even though they be the Causes of our Death, *Luke xxiii. 34. Acts vii. 60.* 2dly, If we have done any Injury, we must confess it, and if we have opportunity, not only [**ask forgiveness for it,**] but [**make satisfaction**] to the utmost of our Power, since God will not forgive the Injuries done to our Neighbours, unless they, who otherwise would accuse us at his Bar, by our doing them Justice become Interceders for us; and he that keeps that which he got by any unjust Course, declares he loves the Sin still, and doth not truly repent: but we had better strip our selves of all ill-gotten Goods, and then the rest will thrive better. 3dly, We must [**give to the Poor,**] but before we can know what is our own to give, it is here noted, That if the Sick Man have not made [**his Will,**] he shall be advised now to do it; for to die and leave our Friends engaged in Suits and Contention, is a most grievous Sin; and those who put it off to the Last, are Men that hate to think of another World, and vainly expect Long Life, and for this Presumption are often cut off suddenly. Considering

ring therefore this is so necessary to be done, make your Will in your Health, or however while you have your Life and Senses, and distribute your Estate prudently and impartially to your nearest Relations, and do it with a free and willing Mind, praising God for what you have enjoyed while you needed it, and chearfully leaving all to those that survive you, since you are to be provided for in a better Place; But be sure to take care to pay all your just Debts as far as you are able, and then out of what remains *be liberal to the Poor*; your Estate will be taken from you shortly, and you will have no Opportunity but this, to do this necessary Duty in, *Gal. vi. 20.* All the rest you leave to others, it is only what is given in Charity that is *laid up for your selves, Matth. vi. 20.* of that only you will have Comfort in another World. Say not, *We must not think to merit Heaven by Alms-deeds:* For though Heaven be too glorious to be bought by them (as we teach against the Papists, *1 Pet. i. 18.*) yet God hath promised to reward them in Heaven who relieve the Poor on Earth, and gives Heaven only to charitable Men, *Matth. xxv. 42.* not for the Merit of their Charity, but of his free Grace (as we teach against hypocritical and sordid Protestants who pretend this only to save their Purfes.) Give therefore with assurance of Reward: And plead not, *you have Children and Friends to provide for,* since if it be so, you ought first to provide for your own Soul; and to leave them abundance, may perhaps contribute to their Damnation, whereas this little will contribute to your Salvation, and bring a Blessing on what you leave; and whoever would hinder you from this, have no true Love for you, nor do they deserve any of your Estate.

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And though you be but poor, out of a little give a little, 2 Cor. viii. 12. and God will accept you, however small the Gift be, if it be given freely, and be proportionable to your Ability.

Lastly, The Priest must advise the sick Man, to confess those Sins which do most trouble his Conscience; To confess our Sins to a Priest even in Health is a Pious and Ancient Custom, and not only a Sign of Repentance, but the best Means for obtaining Pardon and for amending our Lives, and (though grossly abused by Papists) is but too much neglected by Protestants. But in sickness God strictly enjoins us to confess to the Elders of the Church whom we have sent for, James v. 16. For if they be clearly told the Case, they can better apply proper spiritual Remedies, and will both pray more heartily for us, and may on better grounds Absolve us. Wherefore, as we love our Souls, let not a foolish Shame make us hide our odious Sores now, since, if they be not cured very speedily, we shall Eternally perish in them, and be shamed for them before all Men and Angels: Choose your Priest as wisely as you can, but be very clear and impartial to him, for the Benefit will be your own, and the Comfort following upon it will make your Death far more Easie.

Sect.

Sect. IV.

Of the Consolations.

§. I. **H**AVING done all this to fit our penitent Sick Man for Comfort, it is now time to dispense it, *Job vi. 15.* And since his first and greatest Trouble is Sin, our first Comfort is to remove that by the *Absolution*, which S. *James* doth expressly require shall be given to a Sick Penitent after we have prayed over him, *Jam. v. 15.* And the Primitive Church by many Canons took Care, none that repented should dye without it; for since it is certain Christ did leave such a Power with his Church, there is never more need to use it than now. And therefore this is the highest Form of Absolution used by this Church: For, 1. Here is shewed the Commission by which we Act, granted by [Our Lord Jesus Christ,] who purchased Pardon for all Penitents by his Death, and hath the only right to forgive. [He] not only exercises this [Power] himself, but [left Power to his Church,] *Matth. xxviii. 18.* *John xx. 23.* [to absolve all] such [Sinners] as [truly repent and believe in him,] for our Master will not, and we cannot forgive on any other Terms; but we being perswaded thou dost truly repent and believe, do not doubt to declare that our Lord Jesus doth [forgive thee thine Offences,] And therefore [by his Authority committed to me,] in my Ordination (and not by any Power of my own) [I do absolve thee] also [from all thy Sins,] and confirm it [in the name,

of the Father, the Son and the holy Ghost: Amen.]

Now, as it must be a mighty Comfort to a dying Man to hear Christ's special Officer thus solemnly pronounce his Pardon upon so good and unquestionable Warrant and Authority: so the Priest must by the Confession, Devotion and Penitence of the Party, be well satisfied that he needs, desires, and is prepared for this solemn Absolution before he use it, and then it shall not only declare, but convey the Pardon.

§. 2. And that this comfortable dispensing of Remission may not want its due Effect, we add **[a Prayer after it,]** to beg of God to ratifie our Act, and to declare he hath done so by other visible Testimonies of his Favour. The Prayer begins with a Description of God's merciful Nature and gracious Dealing with **[those that truly repent, whose Sins he doth so put away as not to remember them any more,]** *Jerem. xxxi. 34.* so that the sick Man ought not to despair because he hath sinned; for now that God hath given him Time and Grace to repent, and **[most earnestly to desire Pardon and forgiveness,]** he need not doubt but **[he will open the eye of his Mercy,]** and pity **[his Servant]** who is so exceeding sorrowful for his Offences, and that he will manifest this pity not only by pardoning what is past, but by **[renewing in him]** those Graces of Faith, Hope, Devotion, and sincere Obedience, **[which have been decayed or impaired in him by Satan's Fraud and Malice]** inticing him to Evil, or **[by his own carnal Will and frailties]** consenting thereto. He will remove the evil Dispositions that Sin hath brought upon him, create a new Heart and renew

a right Spirit within him, to fit him for that new *Jerusalem* in which there is no Sin. And while he doth continue in this World, we pray he will [**pre-
serve this sick**] Person who is a [**Member**] of his dear [**Son, and continue to keep him in the
Unity of the Church,**] wherein he hath received so many Comforts all his Life long, and in the Faith whereof he doth still remain: And if any Sin be the Cause of this sharp Correction, good Lord [**consider his Contrition**] and sorrow for it, [**accept his Tears**] as a Testimony of his unfeigned Repentance; and when thou hast forgiven the Sin, [**cast away the Pain**] and abate his Distemper if it seem to [**thee expedient for him:**] However, since thou hast promised to save all those that trust in thee, and he hath declared by flying to thy Churches Prayers, [**that he putteth his full Trust only
in thy Mercy,**] *Psal.* xxxvii. 40. be thou merciful to his Soul, and [**impute not to him his former Sins,**] in this World nor the next, but [**strengthen him**] now his own Strength faileth [**with**] the inward Comforts of [**thy Holy Spirit,**] so that he may either live Holily or dye Happily; [**and whensoever thou**] (who sentest him hither) [**art pleased to take him hence,**] be thou reconciled to him, and [**take him to thy Favour,
through the Merits of Christ,**] and then instead of a short life of Pain and Misery, he shall have an endless life of Glory and Felicity with thee in thy Kingdom: [**Amen.**]

§. 3. After this excellent Prayer, the Church comforts the Sick Man with a very proper *Psal.* *viz.* lxxi. used in all Churches on this Occasion, containing the grounds he may have to hope for

that Favour from God which hath been desired. *Psalme lxxi. ver. 1.* [**O Lord,**] my praying to thee in this and all my Troubles, shews [**I have put my trust in thee**] alone, let me find thy Favour which I seek for, and [**let me not be put to confusion**] by a sad disappointment of my Hopes; [**rid me and deliver me**] from my Fear and Danger, though not for my own Merit, yet for [**thy Righteousness**] sake, who hast promised it: I am weak and speak faintly, stoop down [**and incline thine Ear**] to my cry [**and save me**] *Ver. 2.* There is none on Earth can help me, [**be thou my strong Rock, whereunto I may always resort,**] and especially now when I have no other shelter, [**thou hast promised to help me,**] and by Faith I rely on thee [**as my House of Defence and my Castle;**] and now I have more need than ever to fly unto thee. *Ver. 3.* Satan would now drive me to despair, and his Instruments would discourage me; [**Deliver me**] now therefore [**O my God, out of the hand**] of the [**wicked one,**] *Ephes. vi. 6.* and out of the Power of those he employs, even the [**unrighteous and cruel Men.**] *Ver. 4.* I am not unwilling to dye, that I may live with thee, [**for thou O Lord art the thing that I long for**] above any thing in this World; even in my [**youth**] and best health my chiefest [**hope**] was to enjoy thee at last. *Ver. 5.* Yet if thou orderest me longer life, I know thou canst preserve me even in this World, [**for through thee have I**] a frail Creature [**been holden up ever since I was born, thou art he**] that [**took me out of my Mother's Womb**] wherein thou hadst formed me, and from my Birth unto this latter Period of my Life thou hast preserved me, therefore [**my praise**]

praise shall be always of thee,] in all Estates and Conditions. *Ver. 6.* My Sicknes makes some avoid me as a strange [Monster,] and others wonder I can have any Hope left now ; [but my sure trust is in thee,] who never failest us in our greatest need. *Ver. 7.* Lord help me now in this low Estate, and it will so [fill my] Heart and [Mouth with thy praise, that I shall] be very chearful even in this sad Affliction, and [sing of thy Glorie] and the [Honour] thou deservest by doing good, [all the day long,] yea, till my Sun do set, and my Breath fail. *Ver. 8.* In my Health I could not subsist without thee, O therefore [cast me not away] from thy Protection [in my] declining [Age,] and when through this grievous Sicknes [my strength faileth ;] now I have more need of thy help than ever, and in my weakness is the proper time to shew thy Strength. *Ver. 9.* And now my Heart as well as my Body is weak, [mine Enemies,] even Satan and Evil Men [speak against me] as if I deserved all that I suffer, and [they that lye in wait for my Soul] do now conspire to assault me and drive me to despair, [saying,] they see by my Sufferings thou art finally angry with me, [and hast forsaken me,] so that now they may [persecute and take me, for there is none to deliver me.] *Ver. 10.* But their Brags shall not rob me of my Hope, I will yet pray to thee and say, [So not far from me O God,] I know though thou chastifest me, thou art still [my God, haste thee therefore to help me,] as they make haste to hurt me. *Ver. 11.* Deliver me so wonderfully [that they may be confounded] and their hopes [perish who are against my] poor [Soul: Let them be covered with shame who

seek to do me evil,) when they find how basely they are disappointed, and how certainly thou art my Friend still, *Ver. xii.* But if thou shouldest defer thy Succour, though they give me up for lost, [**As for me I will patiently abide always,**] and endure to the End, [**yea, I will praise thee more and more**] for the new Supports that every day brings forth, *Ver. xiii.* Even while my Calamity is upon me [**My Mouth shall daily speak of thy Righteousness**] in succouring me as thou hast promised while I am under this Trouble, and of [**thy Salvation**] and freeing me from it; and also of all thy Mercy, [**for I know no End thereof,**] and so can never want fresh matter for thy Praise, *Ver. xiv.* Though I have no strength of my own, [**I will go forth**] to resist these Foes of mine [**in the**] might and [**strength of the Lord God,**] and when I get the Victory over these discouraging Suggestions, [**I will make mention of thy**] Grace and thy [**Righteousness**] as the [**only**] cause of my Conquest, *Ver. xv.* [**For thou O God hast taught me**] by a thousand Instances [**from my Mouth**] and so [**up**] even [**until now,**] that it is by thy Grace I am preserved in all my Tryals, [**therefore will I tell of thy wondrous Works,**] and give thy Name all the Glory, *Ver. xvi.* Wherefore, since I have resolved to dedicate all my Life to thy Service [**forsake me not O God in my old Age, when I am grey-headed,**] nor in any time when my natural Powers fail; and spare me [**until I have**] so fully [**shewed thy Strength**] and the Power which delivers thy Servants [**unto this Generation,**] that they may believe it as firmly as I, and teach it to their Children [**that are yet unborn,**] *Ver. xvii.* My time is but short
at

at longest, but I wish thou may'st be praised when I am gone, [*for thy Righteousness is very high*] and praise-worthy, [*great are the things thou hast done*] for me and others: [*O God, who is like unto thee?*] so able and so willing to help the Miserable, both I and all that know thee will ever sing [*Glorp be to the Father, &c.*]

§. 4. And now being, for ought we know, to take our last leave of our dear Brother, we do it with giving him a *Blessing* at the parting, by three solemn Forms; The First directed to God the Son, in which the Priest saith, [*O Saviour of the World*] who hast suffered in our Nature more than we can endure, and [*by thy Cross and precious Blood hast redeemed us*] from Eternal Death, [*save and help*] this Sick Person and all of [*us*] and grant us thy Pardon [*we humbly beseech thee good Lord,*] and then we shall not fear temporal Death. The Second is a formal Blessing in the Name of God the Father, [*The Almighty Lord, who,*] as you heard in the Psalm, [*is a strong Tower to all that trust in him,*] and who can do what he pleases, because [*all things in Heaven and Earth*] honour and [*obey him:*] He [*be now*] in this Sickness [*and ever*] after [*thy Defence,*] for Jesus Christ's sake, that by his pardoning and restoring thee for his sake, he may [*make thee know and feel there is no other Name under Heaven*] by which thou canst [*receive Health*] here and [*Salvation*] hereafter, but [*only the Name of Jesus Christ,*] which we have used in all our Prayers for thee. The last is an Address to the whole Trinity, *That thou mayst be safe in Life or Death:* [*Unto God's gracious Protection*] who
is

isable to keep thee from falling, and to present thee spotless before his Throne [**we commit thee,**] praying that God the Father may [**bles thee**] with all good, [**and keep thee**] from all Evil; that God the Son may look chearfully on thee [**and be gracious to thee**] in the Pardon of thy Sins; and that God the Holy Ghost may behold thee favourably [**and give thee**] that sweet [**Peace**] of Conscience which will fill thee with Joy, and carry thee through death to a glorious Immortality, and will support thee [**now and evermore : Amen.**]

AN

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APPENDIX

OF THE

PRAYERS

IN

SINGULAR CASES.

§. I. **T**HIS Office is admirably composed for the generality of the Sick, but some are not capable of it, 1. For want of Age, as *Children*. 2. For want of Strength and Time, as *Persons very near death*. 3. For want of Inward Peace, as *those in trouble of Mind*. Hence there are *Four Prayers* in these Special Cases.

First, *For a Sick Child*; These are their Parents greatest Comforts, and their Sicknes is very afflict- ing to them, which makes all Pious Fathers seek Help for them from God; they cannot pray for themselves, nor be exhorted, but we can pray for

for them, and here is a proper Form; describing him we pray to, as an [**Almighty God and merciful Father,**] who alone hath [**the Power of Life and Death,**] *1 Sam. ii. 6. Wisd. xvi. 13.* He gave this Child to its Parents, and may take it again if he please, *Job i. 21.* and the [**Issue**] of this Sickness is at his disposal: Wherefore we [**humbly beseech**] this supream Lord [**to look down from Heaven with**] pity upon this [**sick Child,**] we visit him in Charity, and can wish well to him, but God only can [**visit him**] with Health and [**Salvation;**] of him therefore we beg that he will [**deliver this**] poor Child in his [**appointed time from his bodily pain,**] by restoring it to Health if it be his Pleasure; however we pray him [**to save its Soul for his Mercys sake,**] since he hath washed it in Baptism from Original, and yet kept it from Actual Sin. And [**if it be God's pleasure**] we earnestly desire for its Parents sake, [**it may live longer**] upon [**Earth,**] yet so as in that case we pray [**it may live to God,**] and prove an eminent [**Instrument of his Glory, serving God**] in all Piety, and [**doing good**] to the Men that live in this [**Generation,**] because it were better for it to dye Innocent now, than live to dishonour God, grieve its Parents, and destroy its own Soul. Wherefore, if God sees not fit to grant these two Requests, we submit to its Death, and beg of the Lord [**to receive it into**] a better House than its Parents can give it, even [**those Heavenly Habitations where they that sleep in Jesus**] (as baptized Children certainly do) [**enjoy perpetual Rest and Felicity,**] which can never be had in this Mortal Life. Finally, therefore we desire this may be [**granted for God's Mercies sake, and**
through

through **Jesus**] his Intercession [who liveth and reigneth in Heaven] for ever: [Amen.]

§. 2. The next is, *A Prayer for a Sick Person, of whose Recovery there is small Hopes*: When by the negligence of those about the Sick Man he is so weak as that he cannot perform the former Duties when the Priest is sent for, or when he hath performed them, and the Priest makes a second Visit and finds him weaker, then we may use this Form, wherein, First, We set forth him we pray to, as very fit to be addressed unto in this case, being [the **Father of Mercies and the God of all Comforts,**] 2 Cor. i. 3. [and our only Help in need.] Psal. xvi. 1. Secondly, We describe our present occasion for his speedy Aid, declaring [we fly to him in behalf of this sick Man] who by [his] Appointment and [under his] Correcting [Hand] lyes now in great [weakness of Body.] Thirdly, We make Requests for him, that God will please to support him, [by looking graciously on him,] and the [more his outward Man decayeth,] 2 Cor. iv. 16. that he will so much the more strengthen his inward Man by [his Grace and Holy Spirit,] to enable him to bear his bodily Pain: We pray also for Remission of his Sins, even that he may [unfeignedly repent for all his past Errors] and firmly [believe in Christ,] (which are the Gospel-Conditions required in order to Forgiveness) and we hope God will then [Do away] his Offences, and [deal his Pardon in Heaven before he go from hence.] Psal. xxxix. 13. Finally, We beg a happy Event to this Sickness, declaring [it is not impossible] Luke i. 27. [for God p^ret to raise him up and restore him] which if it be
his

his Will, we do much desire ; [**Yet since**] this seems rather to be wished than hoped for, and [**in all appearance the time of his dissolution draws nigh,**] it seems more necessary to pray [**he may be**] fitted and prepared [**for the hour of Death,**] that so he may dye [**in Peace and God's favour,**] and be immediately received [**into God's everlasting Kingdom,**] which is purchased for all that live and dye well, [**through the Merits of Jesus Christ :**] Amen.

§. 3. To this is added, *A Commendatory Prayer for a Sick Person at point of Departure* ; from the Example of Christ, *Luke xxiii. 46.* and S. Steven, *Acts vii. 59.* The Primitive Christians used to commend the Souls of their dying Brethren to God, as we do in this Form: In the Preface of which we shew our Assurance of the Happiness of the Faithful after Death, saying, [**Almighty God, with whom the Souls of just Men made perfect**] *Heb. xii. 23.* [**do live**] in Glory [**after they leave their**] Bodies, which are but their [**Earthly Prisons.**] And instead of useles Lamentations, Secondly, We pray for the dying Person, and do [**commend his Soul into the Hands of God**] who gave it, *Eccles. xii. 7.* being assured he was the [**merciful Creator,**] and hoping he will be the [**Saviour**] thereof: We know he dearly bought it, and therefore pray [**it may be precious**] in his Sight, *Psal. cxvi. 15.* And since nothing that is unclean can enter into Heaven, we beseech him to [**wash it with his Son's Blood,**] who was slain to take away [**the Sins of the World,**] that [**whatever spots**] it may have gotten by living [**in a sinful World,**] having the [**flesh to**] intice within, and the [**De-**vil]

vil] to tempt from without, all these [may be purged and done away,] so that it may be presented [pure and spotless before God,] and then it shall be crowned immediately with endless Glory, Jude ver. 24. Lastly, We pray for our selves that [we who] are permitted to [live] a little longer [may in this and other Spectacles of Mortality] daily be made sensible of the [shortness and uncertainty of our own Lives,] and [learn so to number our own days,] of which many are past and few remain, that we may [apply] our Heart to that true [Wisdom] of preparing immediately for that which will so certainly be our Lot shortly: And this will, when our [end comes,] bring us also [to Life Everlasting,] where we shall meet this dear Friend again: This therefore we beg [through the Merits of Jesus Christ:] Amen.

§. 4. Lastly, Here is, *A Prayer for Persons troubled in Mind*: When by any Distemper in the Body, Melancholy prevails, or by any Evil Principles Men have dismal Apprehensions of God, or by some great Sin Conscience disturbs Mens Peace, the Spiritual Physician, after bodily Remedies used to the first sort, and fit Instructions and Exhortations to the others, may thus pray for them. First, since it is Comfort that is now desired, he may remember that the Lord is [the Father of Mercies] and God of all Comforts, 2 Cor. i. 3. and may very reasonably hope [he will look with pity] upon this poor dejected Servant of his. Secondly, He may describe his sad Condition, for the troubled Person believes God is [angry] with him, and complains that [he writeth bitter things] against him,

him, and makes him now smart for his **[former Sins,]** *Job* xiii. 26. He groans under a Load of **[thp Wrath]** and his **[Soul is full]** of fear and **[trouble,]** *Psal.* lxxxviii. 6. And if some great Sin be the ground of this Grief, there is reason for this Complaint, however the case is very sad, *Prov.* xviii. 14. Thirdly, therefore our Petitions for him are, 1. That since God **[with his Word for our learning,]** this Person **[may]** from thence learn his own **[Condition,]** and how the **[Promises or Threats belong]** to him, and may not by misapplying these, be **[ozen]** to despair of God's Help, or seek it from any other unlawful means. 2. Whereas Satan tempts him to take desperate Courses, and to despair of God's Mercy, we pray him to grant him **[strength]** to overcome all the **[Temptations,]** if his Body be disordered, we beg he will **[heal his Distempers,]** if the **[terro?]** be only in his Mind, then we **[pray]** God will remember his Promise, *Isa.* xlii. 2. and not **[break this bruised Reed, nor quench]** this wasted snuff of **[smoking Flax]** in whom are yet some sparks of Hope if God would quicken them. 3. We pray him to **[have Mercy on him,]** *Psal.* lxxvii. 9. and to give him some Testimony of his Favour, *Psal.* li. 8. to deliver him from this unreasonable fear of **[Satan]** his and our Enemy, and to give him **[Peace]** of Conscience, **[through the Merits and Mediation of Jesus Christ:]** Amen.

§. 5. The Church thinks it very necessary the Sick Man should receive the **[Communion,]** after the Custom of the Primitive Age; wherein great Care was taken that no good Christian should dye without it, since they esteem it the *Viaticum* for this last and longest Journey. And rather than he should

should want so necessary a Comfort, we are allowed to dispense it in a private House, and to a small Company, which in other cases we avoid. Indeed there are divers weighty Reasons why the dying Christian should receive this Sacrament, and why Ministers should perswade them to it, and labour to fit them for the worthy receiving of it. For, 1. This is the highest Mystery of Religion, and fittest for those who are by Sickness put into a Heavenly Frame, and are nearest to Perfection. 2. This is God's Seal of Remission to all that receive it with Penitence and Faith. 3. This arms them against the Fear of Death, by setting Jesus before them, who dyed for them, and hath pulled out the Sting of Death. 4. This assures them of their Resurrection, by making them Members of Christ's Body, *John vi. 54.* 5. It declares they dye in the Peace and *Communion* of the true Church, out of which there is no Salvation. And if the Sick Man have done all the Duties in the foregoing Office, he is prepared to dye, and therefore fit for this Communion; and if he do receive it with Devotion, the comfortable Assurances of God's Love which he gets here, will never leave him till he see God face to face. We shall only add, That lest the Fears of the Divine Displeasure which Sick Men are very apt to entertain, should trouble their Minds, and hinder their Joy and Comfort in this Holy Ordinance, the Church hath chosen a peculiar *Epistle* and *Gospel* on purpose to comfort them and deliver them from these Fears; and also made a *proper Collect* to beg Patience for them under this their Affliction. All which are so plain they need no Explication, but only require the Sick Man's devout Attention, and then it is hoped they will not fail of their desired Effect.

Partition III.

OF THE

BURIAL

OF THE

DEAD.

The Introduction.

§. I. **W**HEN Death hath parted the Soul from the Body, the Soul returns to God that gave it, and the Body to the Earth whence it was taken, *Eccles. xii. 7.* He takes care of the better Part, and leaves the other to us to dispose of. And though the Manner hath been different, some Burying, others Burning, and others Embalming their Dead, yet among all Nations

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tions the care of the Bodies of the deceased hath been accounted a pious thing: The Gentiles have called it, *A Divine Law*, and reckoned it among the principal Acts of Religion and Justice: Among the Jews it was counted an eminent kind of Mercy, *2 Sam. ii. 5.* And the Primitive Christians were famous for their Charity in burying the Bodies not of their Friends only, but of their very Enemies. The reason whereof is, not that any of these believed the Dead were any better by what was done to their Bodies, for divers of the Philosophers cared not whether they were buried or no; and some of the Martyrs despised their Persecutors threatening them with want of a Grave. Wherefore the true Reasons are, 1. That our Friends Bodies may not be a prey to Birds and Beasts. 2. That the shame of Nature may not be exposed. 3. That all may return to their proper Place, and be covered with the skirt of their Mother, the Earth. To which the Christians add three more. 1. Because Men are made after God's Image. 2. And as they were Christians, their Bodies were Temples of the Holy Ghost. 3. And shall be raised again, and made glorious; upon which grounds the Christians have been always careful to give their Dead decent Burial. Only the *Rubric* informs us, 1. That this Office is denied to some, *viz.* To those who dye in that desperate Sin of Self-murder, whom the Jews and Gentiles also suffered to lye unburied, to deter others from so horrid a Crime. It is denied also to all that dye Excommunicated, because they having by their Crimes cast themselves out of the Church, cannot be called Brethren, nor buried by this Office: Nor Infants who dye Unbaptized, and were never yet admitted into the Church; though

this is designed to punish the Parents neglect, not to do the Infant any harm, whom God may receive, though we cannot call it a Christian. The other circumstances of Burial are, 1. The Place, which of old among Jews and Gentiles (who believed the touch of a dead Body did pollute) was without the City, *Luke vii. 12.* But among Christians the dead were buried in the Churchyard, to put those in mind of their Mortality who came to the House of Prayer: And of later time some eminent Persons began to be buried in the Church, which was not allowed in the best Ages. 2. The Time was generally in the Night, the first Christians being forced so to bury, and later Ages imitated them, only adding divers Lights, to shew their Hope of the Parties being gone to Light Everlasting. 3. The Manner hath from ancient time been among the Christians, for the Priest to go before the Corps with Hymns and Psalms of Joy (a Custom yet used in some places) and the most considerable Friends to bear the Body; the chief Mourners first, and all the Company following the Bier, to mind them that they must shortly follow this deceased Person in the same Path of Death. 4. The Office of Burial was grossly corrupted in the later times by the *Roman* Church from their gainful Fiction of Purgatory, with Prayers for the Party deceased: But we being assured by Scripture and Antiquity, that the Living only can have profit by this Office, have cast away all those Corruptions, and reduced this Holy Rite to its Primitive Form and Use. And the Method is, 1. In the Way there are *Sentences* read, to excite the Company to Faith, Patience, and Thankfulness. 2. In the Church they are assisted with devout and pertinent Meditations from
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the proper Psalms, and instructed concerning the Resurrection by the Proper Lesson. 3. At the Grave there is, a Preparatory Meditation, the Solemn Interring, with divers Consolations annexed in the Words of Scripture, and the Concluding Prayers.

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Partition I.

OF THE

SENTENCES

Used in the WAY.

§. I. **T**O allay the Sorrow which naturally seizeth on us when we follow a dear Friend to the Grave, the Priest meets us in White the (colour of Joy) at the Church-gate, and as the Angels in white Garments go out to receive the Soul, so doth the Priest to receive the Body of the Faithful; and he comes with the Gospel of Peace and other choice Sentences of Holy Scripture, to perswade us to Faith, Patience, and Thanksgiving. He begins with *John xi. 25, 26*, being the Words which Christ spake going toward *Lazarus* his Grave to comfort *Martha* for the loss of her Brother, bidding her neither grieve nor doubt concerning her deceased Brother; for saith he, [I am] the Author both of [the Resurrection and the Life;] I gave him life at first, and can restore it; [He] therefore [that] did [believe in me] while he was alive [though he be dead, yet shall

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shall he live,] his Soul and Body shall be united again at the Resurrection; [and whoever] of you that now live, if you [believe in me, you shall never dye] as to your better part your Soul, that shall live eternally, and is alive when the Body is laid in the Dust: Why then do you mourn so much for them that believed in me? The second Sentence is, *Job* xix. 25, 26, 27. As for the Body, even *Job*, who lived long before Christ's Resurrection, he believed that should rise again; for he said, Though I must dye, [I know that my Redeemer liveth,] and though I cannot raise my self from the Grave, I believe [he shall stand at the latter day upon the Earth,] when he comes to Judgment; wherefore [though after my Skin] and Flesh be laid in the Grave [worms destroy this Body,] reducing it to Dust; yet He shall raise up and restore this Body again, [so that in my flesh] and in this very Body [I shall see God,] yea [I my self] shall see him with these Eyes, and not be beholding to others Testimony. Now if we believe that our deceased Friend shall with his own Body see God and see us again, we ought not to mourn too much. The third Sentence is, *1 Tim.* vi. 7. and it is designed to make us patient: For whereas we are apt to grieve either for the deceased who hath now left all his Earthly Comforts; or for our selves that we have lost him: here we are admonished, that it is no wonder that he or we are stript of these things by Death, for [we brought nothing with us into this World,] but were born naked and destitute of Friends, Wealth and all these things, God lent us all these for our use here. [And it is certain] he will take all away when we go from hence, so that [we can carry nothing

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nothing out,] we must return naked as we came, *Eccles.v.15.* 'Tis God's just Decree, it is his Lot now, and must be ours shortly; wherefore we must submit to it, and not be impatient for the loss of one Friend, when shortly we must part with all. The fourth Sentence, *Job i. 21.* goes higher, and teaches not only to be Patient, but Thankful, by the Example of Holy *Job*; who lost all his Children and his Wealth too at once: Yet he considered [**The Lord gave**] him Children and Wealth freely, and while they were with him he had Comfort in them; [**And now the**] same Lord had [**taken them away,**] being his own. So that he was not to grieve that they were now gone, but to thank him for the lending them so long: Wherefore he saith, [**Blessed be the Name of the Lord,**] and you must do so also, since God acts wisely and justly even in this Dispensation.

Partition

Partition II.

OF THE
PSALMS
 AND THE
PROPER LESSONS.

§. I. **S**OME of the wiser Heathens considering only the Miseries of this Life from which their Friends were freed, celebrated their Funerals with Joy: But Christians who also considered the Joys they gained by Death, followed them generally to the Grave with Psalms and Hymns. And we have two very proper Psalms: First, *Psal.* xxxix. which was *David's* Funeral Elegy upon *Ab-salom's* Death; when *Joab* checkt him for his open Grief, he then retired, and applying himself to God, said, *Ver. i.* Left I should dishonour thee by any rash words in my Grief on this Occasion, I have resolved [**I will take heed**] to my Behaviour, and beware not [**to offend**] God or Man [**with my Tongue**] by any murmurs or complaining. *Ver. ii.* I know the Tongue, especially in time of Grief,
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is a sort of unruly Creature, therefore **[I will keep]** it as **[with a Bridle]** however **[while the Ungodly]** is with me, who will mis-interpret my Complaints as accusations of Providence. *Ver. iii.* Wherefore though my loss was great, I performed my Resolution and **[held my Tongue]** before Men, **[keeping silence even from good words,]** which might be misconstrued; but this increased my **[Pain and Grief]** since I was forced to smother it. *Ver. iv.* By secret Meditation and inward Mourning **[My heart was hot]** within me, and at **[last]** by this **[musing the fire]** of my Passion kindled, and breaking forth as soon as I was by my self, **[I spake]** thus, *Ver. v.* I will not complain to Men, but to thee, and turning my Grief to Prayer, will beg of thee, **[O Lord]** to **[let me know my]** own end, and consider the small **[number of my days,]** that I may spend them well **[when I am certified]** by those who dye younger than I am, that I have not **[long to live.]** *Ver. vi.* Instead of grieving for others, I had more need consider how near my own death is, **[for behold thou hast made my days as it were one span]** in length; my longest term of **[Age]** is like **[nothing]** compared to **[thee]** who art Eternal, **[and verily]** it is not the Dead only who are to be lamented, but **[every Man living is]** always and **[altogether Vanitie,]** being lyable to Diseases and Death in his best Estate. *Ver. vii.* We hope for Pleasure under the shades of Riches and Honours, but they soon fail, and we find **[we walked in a vain shadow,]** We **[disquiet our selves in vain]** to get **[and heap up riches]** here, and suddenly are taken away, so that we neither enjoy the Fruits of this Labour our selves, nor can we tell **[who shall gather**

gather them,) our own Family, or Strangers. *Ver.* viii. I see all my worldly Hopes fail, [And] therefore [now Lord] that I am thus disappointed by this Friend's death, [what is my Hope?] not any earthly thing; [truly my Hope is,] not in my self or any Creature, but only [in thee.] *Ver.* ix. I confess thou hast corrected me now very sharply, but it is for my Sins; [Deliver me therefore from my Offences,] the true Causes of this Affliction, and lay not too many Calamities on me, lest [the foolish] and carnal Men scorn and reproach me, as if thou wert my Enemy. *Ver.* x. I was as sensible as any of my loss, yet I was as mute as if I had [been Dumb] and never murmured, because I knew [it was thy doing], and so must needs be a wise and just Act in it self, how sad soever it proved to me. *Ver.* xi. Yet though I did not complain to Men, I may address my self to thee, and pray thee to [take thy Plague] even this grievous Chastisement [away from me] and mine, [for I am] almost [consumed] by the Grief and the Losses which I suffer under [thy heavy Hand,] one touch whereof (as we see in this deceased Friend) brings us to the Grave. *Ver.* xii. [When thou wilt] Sickness and other [sharp] but just [Rebukes dost chasten Man, for] his [Sins,] he cannot endure the Stroke, were he never so beautiful and strong before, his [beauty fades away,] and his strength is no more than that of a rotten [moth-eaten Garment,] he decays and dyes presently; [therefore every Man is but vanity] and cannot be relied on. *Ver.* xiii. To thee will I apply my self, and pray to thee to spare me and mine; [Hear my Prayer, O Lord,] and consider the opportunity of [my calling;] have compassion on my [tears]

[tears] which flow on this sad Occasion; make not my Life shorter nor more uncomfortable by thy Displeasure. *Ver. xiv.* I will not set my Heart on earthly things, **[foz I am a stranger with thee]** my Father, while I live in this World; Heaven is my home, and I am but **[a Sojourner]** here, as all my Pious Ancestors esteemed themselves: I have not long to stay, let my time therefore be comfortable, though it be short. *Ver. xv.* **[O]** Lord **[spare me a little]** while **[that I may recover]** this sad loss of **[my strength.]** and settle my temporal and spiritual Affairs better **[befoze I go hence]** by death **[and be no moze seen]** by mortal Eyes, and so long as thou permittest me to live I will sing **[Glozy be to the Father, &c.]**

§. 2. The other is the xc. *Psalm*, made by *Moses* in the Wilderness, upon the death of that great Multitude which came out of *Egypt*, and it contains Meditations concerning the Power of God and the Frailty of Man, and Prayers for Grace to make a right use of his Dispensations, and for Prosperity to them that did survive. *Psalm. xc. Ver. i.* When we see many others dye, we fly to thee **[O Lord]** to preserve us, for thou hast been **[our Refuge]** and the Defence of our Families **[from one Generation to another;]** we are daily changing, but thou art ever the same. *Ver. ii.* Thou art Eternal; **[befoze any]** part of the **[Earth]** or the **[World was made]** thou, the Maker thereof, must needs exist; we cannot say thou wast, but **[thou art God from Everlasting]** and shalt be God for ever **[wozld without end.]** therefore we will trust in thee. *Ver. iii.* Our Life and Death is in thy Power, **[thou turnest Man to destruction]** he
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dyes when thou dost order it, and shall rise [again] when [thou sapest Come again ye Childzen of Men.] for all in the Graves shall hear thy Voice, whether we live or dye therefore we depend on thee. *Ver. iv.* We indeed think it long before that great Day comes, when we and all our deceased Friends shall meet; but [a thousand years] in respect to thee who art Eternal [are but as pesterday,] which seems short when it is gone. And in respect to our Friends that sleep in the Grave it cannot seem long, [seeing it] passes as [a Watch] of three or four Hours [in the Night,] the length of which is not perceived by those who sleep. *Ver. v.* It is only the next World in which we can truly enjoy our Friends, for [as soon as thou scatterest them] with thy Anger for Sin, they dye, [and are even as a sleep] without Sense or Motion; and if raging Sicknes come, [they fade away suddenly like the Grass,] untimely cut down by the hasty Scythe. *Ver. vi.* Man like Grass [in the Morning] of Youth grows up and is green till the Noon of Middle-Age, and then declines; so that if no untimely Disease crop it, [in the Evening] of Old-Age he is [cut down] by death, and then dries and withers. *Ver. vii.* Our Sins also make this short Period to be shorter, [for we consume away] daily, and grow fewer [by thy displeasure;] so that we who survive have reason to be [afraid] to offend thee, lest we be also cut off by [thy wrathful Indignation.] *Ver. viii.* We see many Examples, and may justly fear [thou hast] begun to set our [misdeeds] before thee, [and] to bring [our secret Sins to light,] for some of us are already summoned to thy Tribunal, and whose turn may be next we know not. *Ver. ix.* Wherefore

fore we will immediately take warning and prepare, [**For when thou art angry**] at us for our Sins, [**all our days are gone,**] we can live no longer, this [**bringeth our years to an end**] so suddenly, that our time passed seems [**like a Tale that is told,**] which is done so soon, that we cannot say what space was taken up in relating it. *Ver. x.* Nor is there any reason to defer preparing, though we should live to our utmost period, for [**The days of our Age are**] usually but [**threescore years and ten,**] many of which are past already, and the rest will soon be run while we rest secure; [**and though**] some of us be so well tempered [**as to come to fourscore years,**] the later part of our time is no season for Repentance, because our old Age is full of [**Labour and Sorrow,**] and even that also [**soon passeth away and is gone.**] *Ver. xi.* Indeed if Men would fear this and repent soon, they might dye happy tho' they dyed young, [**but who**] is there that thus [**regardeth the power of thy Wrath,**] so as by speedy Repentance to prepare for the worst? Very few alas! [**though thereafter as men fear**] so is [**thy displeasure**] great against those who fear it least, and if they would thus fear, they should never feel it. *Ver. xii.* But whatever others do, O Lord so [**Teach us to number**] the shortness and uncertainty [**of our days, that we may**] presently [**apply our hearts**] to make our Peace with thee, for that is true [**Wisdom.**] *Ver. xiii.* And while we are doing this great Work, let us not be cut off as we see others have been, but [**Turn thee again O Lord,**] now [**at last, and be**] so [**gracious unto thy Servants**] who yet remain, as to spare our Lives. *Ver. xiv.* [**O satisfie**] our trembling Souls that thou wilt shew us
[**Mercy,**

[**Mercy, and**] do it [**soon**] before Despair or Death seize us, for if we find thou hast favour for us, [**we shall**] spend the rest of our time in [**Joy**] and Gladness. *Ver. xv.* We have lost many Neighbours and Friends, wherefore [**Comfort us again now,**] for as long a time as [**thou hast plagued us:**] And let us have a space of Health as large as [**the years wherein we have suffered Adversity.**] *Ver. xvi.* We know thou only canst work this blessed Change, therefore [**Shew thy Servants**] who are now alive [**thy work,**] and continue this prosperity till the next Generation, that [**their Children may see thy Glory.**] *Ver. xvii.* Let thy visible Presence appear, [**And the glorious Majesty of the Lord our God be upon us**] for our Protection and Comfort: and since we are resolved to work out our own Salvation, [**Prosper**] O Lord [**this work of our Hands,**] that we may live to secure our Souls, and then we shall be obliged to sing [**Glory be to the Father, &c.**]

§. 3. After these Psalms out of the Old Testament follows the Proper Lesson out of the New, *1 Corinth. xv. 20, &c.* wherein 1. The certainty of the Resurrection is proved from *ver. 20,* to *ver. 34.* 2. The manner of it is described, *ver. 35,* to *ver. 54.* 3. The whole is applyed, *ver. 55,* to the end. And all this is designed to arm us against excess of Grief for our Friend's Death, or Fear of our own.

1 Corinth. xv. ver. 20. If Christ had not conquered Death, it would have been dreadful indeed to us, but [**now**] we are sure by infallible Testimony that [**Christ is risen from the dead,**] and since he hath a Body of the same Nature with ours, he is [**become the first Fruits**] of those good

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[**Mercy,**

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§. 3. After these Psalms out of the Old Testament follows the Proper Lesson out of the New, *1 Corinth. xv. 20, &c.* wherein 1. The certainty of the Resurrection is proved from *ver. 20, to ver. 34.* 2. The manner of it is described, *ver. 35, to ver. 54.* 3. The whole is applyed, *ver. 55, to the end.* And all this is designed to arm us against excess of Grief for our Friend's Death, or Fear of our own.

1 Corinth. xv. ver. 20. If Christ had not conquered Death, it would have been dreadful indeed to us, but [**now**] we are sure by infallible Testimony that [**Christ is risen from the dead,**] and since he hath a Body of the same Nature with ours, he is [**become the first Fruits**] of those good

good Men who slept in death, and his being first presented to God, is an assurance the rest shall follow in due time. *Ver. xxi.* And this is reasonable enough, [**for since by** one **[Man,** even the first **Adam** **[death came]** upon all, so by another who was both God and **[Man,** came the **Resurrection of the dead,**] and by the second **Adam** we shall all live again. *Ver. 22.* Christ and **Adam** were common Persons, and **[as in Adam all]** Men **[die]** and are mortal, **[so in Christ shall all be made alive]** and become immortal, the Benefit reaches as far as the Mischief did. *Ver. 23.* Good and Bad shall rise, **[but]** there shall be great difference, and **[every man]** shall rise in **[his own order,**] as **[Christ the first Fruits]** rose first, so **[they that are Christ's]** shall be first raised in a glorious Condition, though these also must stay in the Grave till **[his Coming.]** *Ver. 24.* For **[then cometh the End]** of the World, and of that Office which Christ undertook till he had brought all, both good and bad, to a voluntary or involuntary subjection to God, and then **[he shall deliver up]** the Administration of this **[Kingdom to God the Father,**] when by his Grace in the Righteous, and his Judgment on the Wicked, **[he shall have put down all]** that **[Rule, Authority and Power]** which Sin and Satan exercised over Mankind. *Ver. 25.* For Christ was promised, *Psal. cx. 1.* that he should **[reign]** as Mediator, **[till he had]** got a perfect Victory over all his **[Enemies,**] and put them **[under his feet.]** *Ver. 26.* But when the World, Sin, and Satan are suppressed, Death will still hold many of Christ's own in his Power, so that **[the last Enemy that shall be destroyed is Death,**] which will be utterly vanquished by the Re-

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Resurrection, which sets all its Prisoners free. *Ver. 27.* And then what is literally said of God's putting all things under Man's Feet, *Psal. viii. 6.* will be mystically verified in Christ God and Man, **[under whose feet all things are then put,]** except **[God]** the Father **[who did put all things]** under Christ. *Ver. 28.* His Glory shall not be eclipsed by the Resurrection, nor by our Saviour's Victory, for **[when all things are thus subdued]** to Christ, **[then shall the Son himself]** resign up his Mediator's Office, and declare that in the whole Administration of it he was **[subject]** to the Will of **[his Father who put all things under him,]** and then the different Dispensations undertaken by the Persons of the Trinity for our Salvation ceasing, **[God]** the Father, Son and Holy Ghost **[shall be all in all.]** *Ver. 29.* But to leave these Mysteries, and argue more plainly: Certainly you Baptized Christians do believe the Resurrection, or **[else what shall they do that are baptized]** into this Faith, and by divers Rites and express Words declare they look **[for]** the Resurrection of **[the Dead,]** and as being dead in Sin by Nature, are washed in hopes to live for ever after death? **[If the Dead rise not at all,]** why did they not keep their old Religion, or **[why are they baptized for]** the hope of somewhat to befall them when they are **[dead?]** Christ would not have appointed, nor you observed such an Institution, if there were no Resurrection. *Ver. 30.* And if we the Apostles did not firmly believe this, why do we lose the Pleasures of this World, and **[stand in jeopardy]** to lose our lives **[every Hour?]** it were madness to cast away this Life thus, if there were no other after it. *Ver. 31.* I dare solemnly to swear **[by**
F f **Christ]**

Christ] who is your [rejoycing,] that I am as miserable in this World as any, and [daily] expect [to dye] a cruel death. *Ver. 32.* [After the manner of **Men**] condemned to the Lyons, [I fought with Beasts] in humane shape at *Ephesus*, who in their rage were like to tear me in pieces, [and] what [advantage] have I by making my Life thus uneasie, and putting it into such danger, [if the dead rise not?] I had better live as long and as pleasantly as I can, saying with those Atheists, *Isa. xxii. 13.* [Let us eat and drink] and take our fill of Pleasure to day, [for to morrow] perhaps [we] may [dye,] and then there is an end of us for ever; thus they live, and speak. *Ver. 33.* But this never makes me repent of my Sufferings, which I am so sure will be rewarded, only [be not] ye [deceived] into living wickedly upon their denying the Resurrection, listen not to such Atheistical Discourse, for [Evil Communications corrupt good Manners.] *Ver. 34.* Let them dream on, till they drop into that Hell which they would not fear; but do you [awake to] do that which is [righteous, and sin not,] remembering there is another Life, which I must mind you of, because [some] among you seem not [to know] the Power of [God,] which if they considered, they could not doubt but he is able to raise us again; and therefore [it is your shame] that any of you should question, or I need to prove a Resurrection. *Ver. 35.* But others among you pretend not to deny the Resurrection, only to enquire the manner of it, and [some Man] will [say, how are the dead raised, and with what Bodies do they come] again? with the same they have here, or with other Bodies? *Ver. 36.* I reply, Such a

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captious Enquirer is [**a Fool,**] for he might learn this from natural things, the [**Coze he sowes**] under the Clods (as we do dead Bodies) [**is not quickned**] nor springs again, [**except it**] first [**dye**] and begin to rot in the Earth. *Ver. 37.* And as [**he sowes not**] Corn in such a Form with such a kind of [**Body,**] as it [**shall be,**] when it springs again, but a [**bare grain of Wheat or other Grain,**] threshed and stript of Straw, Chaff, and all its Coverings, as the dead are when put into the Grave, *Ver. 38.* yet [**God giveth it a Body**] with Straw, Ears, and all its decent Coverings; when it springs again, it is in such a Figure as [**pleaseth him,**] and [**every Seed**] for all this, produceth a [**Body**] of its own kind; Wheat produceth Wheat, and Barly, Barly: So the Bodies of Men raised are more glorious, yet of the same Nature after the Resurrection. *Ver. 39.* But as every Seed produceth its own kind, so though the Bodies of good and bad do corrupt alike, they shall be very different when they rise again, [**all flesh**] was made out of one Matter in the first Creation; yet it [**is not the same,**] for [**the flesh of Men, of Beasts, of fish and Birds**] are different; even so out of the same corrupted Matter God can raise more glorious Bodies for the Righteous than for the Wicked. *Ver. 40.* God made [**celestial Bodies**] such as the Sun, Moon, and Stars; and he also made [**terrestrial Bodies, but the celestial**] far exceed the [**terrestrial in Glor,**] though all were made of one Matter; so shall the Bodies of the Righteous far excel those of the Wicked, and those we have at the Resurrection shall far exceed these we have now. *Ver. 41.* Yea, there shall be difference among good Men and Degrees of Glo-

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ry, as [there is one Glozp of the Sun,] another and lets of [the Moon,] and the least of all of [the Stars,] yet all shine in one Heaven; so all the Righteous shall be glorified, but some more glorious than others [at the Resurrection of the Dead.] *Ver. 42.* It is therefore the same Body which is raised, only very much improved in Qualities, especially with respect to the State in which Death leaves it; for [it is] laid under Ground, and as it were [sown] in a state of [corruption, it is raised] in a state of [incorruption,] so as it can decay no more. *Ver. 43.* [It is sown] and buried a contemptible Carcase [in dishonour,] but [it is] to be [raised] in a state of [Glozp,] bright and lovely: [It is sown] and cast into the Grave [in] a state of [weakness] and aptness to turn to dust, but [it is] to be [raised in] a state of [power,] strong and vigorous. *Ver. 44.* [It is sown a natural Body] of corruptible Flesh, but it is to be [raised a spiritual Body,] pure and unmixed like the Lights of Heaven which suffer no Corruption: and if in this World [there] be such difference between [natural and spiritual Bodies,] we may well believe there shall be as great difference between those Bodies we have here, and those we shall have hereafter. *Ver. 45.* These Bodies come from the first *Adam*, and those from the second: Now the Scripture only saith, [The first Adam was made a living Soul,] *Gen. ii. 7.* so the Bodies derived from him, corrupt when the Soul is gone: But Christ [the last Adam was made a quickning Spirit,] *Rom. viii. 10, 11.* and so is able to give us Bodies that shall never dye. *Ver. 46.* Yet as *Adam* was before Christ in time, so [that Body was not first] which is the best, even the [spiri-

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[spiritual] Body : But first we are born [with a natural] Body, and [afterwards] at the Resurrection we have [that which is spiritual,] being most fit for our perfect State. *Ver.* 47. *Adam* the first [Man] the Parent and Pattern of the Bodies we have now, was made [of the Earth,] and so his Body was [Earthly] and corruptible; but Christ [the second Adam is] not only Man, but [the Lord from Heaven] who glorified his own Humanity. *Ver.* 48. Now as [Adam's Body] was frail and corruptible, so are ours while we live in this World and [are earthly:] And as Christ's Body when raised again was glorious and incorruptible, [so] shall our Bodies be when we rise and [are heavenly,] that is, designed for to live in Heaven, *Ver.* 49. We must be like both these Originals, and [as we have born the Image of] the first [earthly] Man here, being born like *Adam*, [so we shall also bear the Image of Christ the heavenly] Adam, and be born again at our Resurrection with a Body like his glorious Body. *Ver.* 50. Yea, I affirm it is absolutely necessary we should have a better Body before we go to dwell with God, for [Flesh and Blood] mortal Bodies, lyable to hunger and thirst, sickness and death, as the Bodies which we have here are, [these cannot inherit the Kingdom of God,] where there is no meat nor drink; Heaven is a place of [incorruption,] and bodies lyable to [corruption] cannot dwell there; we must dye therefore before we can go to Heaven. *Ver.* 51. It is so necessary we should have a better body than this, that I assure you ([though it be a mystery] and a secret never writ before) though [we shall not all dye] before the day of Judgment, yet [we shall all be changed,]

ed] even they then alive must have their Bodies glorified, *Ver. 52.* And this great work shall be done [in a moment, in the twinkling of an Eye,] extream suddenly, as soon as the [last Trump] calls the Dead to Judgment. For at the end of the World [the Trumpet] shall be [sounded] by an Angel so loud, that [the dead] shall hear it, and they [shall be raised] with Bodies [incorruptible,] and [we] who are then alive [shall be changed] and our Bodies made glorious. *Ver. 53.* For before we can come to Heaven [this] fleshly [corruptible] Body, [must put on incorruption,] and be freed from all decays; [this mortal] Body which must dye, shall [put on immortality] and live for evermore: But as a Man who puts on finer Cloaths remains the same Man still, so our Bodies shall be the same, invested only with new Qualities. *Ver. 54.* And when this comes to pass that our [corruptible mortal Body] is by Christ invested with [incorruption and immortality, then] that Scripture shall be fulfilled, *Hos. xiii. 14.* which prophesieth that [Death shall] be utterly destroyed, and [swallowed up] by the [Victory] Jesus gets over it, so that it can never exercise its power any more. *Ver. 55.* Wherefore we may triumph over it, and say, [O Death where is thy sting,] or wherein art thou now so terrible? [O Grave where are] the fruits of [thy Victory?] the bodies of the Saints which thou hadst in thy Prison, are all to be set at liberty. *Ver. 56.* [The sting of Death is Sin,] and as it is the wages of that, it is very terrible, for [the strength of] that sting [is the Law] of God, which being broken by us, we are by this Law condemned to dye temporally and eternally. *Ver. 57.* But [thanks be to God,]
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our Redeemer by dying for us, hath satisfied the Law, and delivered us from eternal Death, and now it can only make us immortal, for God **[giveth us the Victory,]** and we shall rise again so as to be for ever free from it, **[through our Lord Jesus Christ.]** Ver. 58. Since therefore the Resurrection is so certain, and the Righteous shall then be so infinitely happy, I shall apply this to desire you **[my beloved Brethren to be steadfast]** in your belief of it, and **[unmoveable]** as to your hoping for it, living as well and as religiously as you can, yea **[always abounding]** in Piety and Vertue, which is **[the work]** set you by your great **[Lord;]** for now ye **[know your labour in the Lord's work is not in vain,]** but you shall be fully rewarded for it when this Resurrection comes; and thus this one Principle firmly believed, and made the Rule of your Life, will secure you in the practice of all Vertue, and bring you to the Rewards of it in Eternal Glory.

 Partition III.

 OF THE
 DEVOTIONS

Used at the

GRAVE.

§. 1. **W**E brought the Body into the Church, to shew the Party dyed in the Communion thereof; and now we carry it to its long home, the Grave: And since the sight of that Place, and of the Corps now ready to be put into it, is wont to make great impression on us, the Church takes this occasion to fit us with *Devotions at the Grave*: First, Here is a Meditation of the shortness and uncertainty of our Lives, *Job* xiv. 1, 2. This dead Body is a lively Monitor to us how truly *Job* spake when he said, [Man that is born of a Woman] who is mortal her self, [hath but a short time to live;] while it spends we do not perceive it, and when it is gone it seems as nothing; yet our days are not only few but evil, and [full of Misery.] for we are ever fearing or feeling some Calamity; and since they are

are no better, it is a Mercy they are no longer :
[~~We~~] spring up hopefully, and seem fair [as a
flower,] but death soon [cuts us down,] and
then we wither ; [~~we flee~~] and pass away as swiftly
and silently as [the shadow] of a Cloud, being al-
ways changing from Childhood to Youth, and so
down to Old Age ; we [~~never continue in one~~
stay] nor have any certainty in our Condition.
[In the midst of life,] while we are healthful and
strong, [~~we are in~~] continual danger of [death,]
and every day drawing nearer to it ; [of whom
therefore should] such changeable Creatures as we
[seek for Succour, but of thee, O Lord,] who art
ever the same ? thou only canst preserve our Lives,
and we might be full of hope thou wouldest do
so, had we not by [our Sins justly displeased
thee ;] But we will now heartily repent of them,
and importunately pray unto thee for deliverance
from the Punishment due to them, saying, [O
Lord God most holy, O Lord most mighty, O
holy and most merciful Saviour,] pardon us ;
and though we must dye temporally, yet [do not]
thou deliver us [into the bitter pains of eternal
death,] which is so infinite, endless and intolerable,
that we are willing to submit to natural death, and
only concerned to escape that which is eternal :
That is terrible to us indeed, as God [who knows
our Hearts] can tell, and therefore we again be-
seech him [not to shut his merciful Ears to our
Prayers,] but to grant our Request, and [spare
us] from this last and worst kind of death, [as he
is a holy Lord, a mighty God, a merciful Sa-
viour, a worthy] and [eternal Judge,] we beg
of him not to condemn us to Hell Torments how-
ever : Yea, we pray that [no pains] or terror of
tempo-

temporal Death may make us [fall] off from [God] by a dangerous Despair; and if we can prevail, we shall escape all that is evil in natural Death, and be wholly free from eternal Death. And here we must note, that our Christ hath wholly rejected the needless and vain Prayers for the Dead, and by all these Meditations and Prayers strives to make the occasion as profitable as may be to the Living.

§. 2. *The solemn Interring of the Body* next follows, immediately before which the Ancients bid them *Farewel*, and took their last leave of them with a *Kiss*. The Posture of Christian Bodies was always with the Feet Eastward and the Face Upward, that so they might be ready to meet Christ who is to come *from the East*, and that they might be in the posture of Prayer, as soon as they are raised. Upon the Body thus laid in the Grave the Priest casts Earth, with these pious and proper words, [~~Forasmuch~~ **as it hath pleased Almighty God to take unto himself the Soul of our dear**] Brother here [~~departed~~;] the Soul is gone to him that gave it, it needs not our Prayers, nor can our Tears recal that; and since it was *God's Will and Pleasure*, we must not grieve too much though he were a *Dear Friend*; the Lord hath disposed of the better part, and left the Body to our Care, [~~We therefore~~] knowing it came from the Earth, and by God's Order must return thither, *Eccles. xii. 7.* do [**commit this Body to the Ground,**] which is no more than putting [**Earth to earth, ashes to ashes, and dust to dust,**] to which it will turn very shortly: Yet we do thus solemnly commit it to the Grave, to keep it safe till God call for it; we leave it here [*in sure and cer-*
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tain hope of the Resurrection to eternal Life,] we believe both good and bad shall live again, and be raised to a Life without end, and we hope this our Brother shall have the better part in that Resurrection; And if any ask how we can hope, a dissolved corrupted Body can live again? we say, our hope is grounded on the Power of the great Efficient, even [through our Lord Jesus Christ,] *Philip. iii. 21.* who raised his own dead Body, [and shall change our vile Body,] making it like unto his [glorious Body, according to his Almighty Power,] to which all things must submit, and by which he can give all Matter such a Form as he pleaseth; and since we expect this, we will not grieve excessively.

§. 3. To this is added a *Consolatory Sentence* from *Revel. xiv. 13.* being a special Revelation from Heaven made to *S. John*, to comfort those who dyed in God's Favour, and was to be writ for the encouragement of all: Since Jesus hath now conquered Death, [from henceforth blessed are the dead that dye in the Lord,] they are not to be lamented, but rejoyced over; for God's Spirit assures us, that [they rest from their labour,] their work is done, their warfare accomplished, and now they enjoy the Crowns of their Victory, and the Reward of all their Pains; and shall we grieve at their Happiness?

§. 4. Finally, we now turn to God, and pray, not for the deceased, who would be no better for it, but for our selves, that we may live holily and dye happily, as we hope he hath done. And first we begin with the lesser Litany, to crave of the
Lord

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Lord to [**have mercy upon us;**] and then we add the Lord's Prayer, [**hallowing**] and praising the [**Name**] of our Heavenly [**father**] even in our Affliction, desiring [**his kingdom may come**] wherein we shall all meet again, and [**his Will be done**] though it seem to cross our natural desires; praying also for the relief of our [**daily**] wants, the pardon of our [**Sins,**] and a deliverance from [**Temptation and all Evil.**]

§. 5. The way thus prepared, the Priest uses the two Collects, the first of which contains a Profession of our Faith concerning the state of dead Christians, a Thanksgiving for the Mercy shewed to the deceased Man, and a Prayer for the coming of Christ's Kingdom: 1. We profess to believe that [**the Spirits of them that depart hence in the Lord do live**] with God, *Luke* xx. 38. and so do not lament them as Persons dead and gone for ever; they live in their better part, the Soul, yea, live happily; for [**with God**] (we believe) these [**Souls of the faithful after they are delivered from the burden of the flesh, are in Joy and Felicity:**] They counted the Flesh a burden and prison to their Soul, from which being now set free, we learn from the Scripture now read, they are in a blessed Estate. Wherefore we are so far from murmuring, that we [**give thee hearty thanks, for that it hath pleased thee to deliver this our Brother out of the miseries of this sinful World,**] wherein the longer he had stayed, the more Evil he would have done and suffered, and therefore we cannot but reckon it a Mercy to him to be taken from all these Calamaties and Dangers. And as to
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our selves, we are not so much in love in with this World to desire to stay long here, but **[beseech thee]** that it may be thy pleasure, **[thoꝛtly to accomplishe the number of thine Elect,]** for whose sake the World endures; but when thou hast brought all these to Heaven, then we desire thou wilt **[hasten thy Kingdom, that we]** who are yet alive, **[with all those that are departed in thy Faith]** and fear, may all together **[have our perfect consummation and blis both in Body and Soul,]** for we are yet in a miserable sinful World, and they have not the full fruition of thy Glory till their Bodies be raised, wherefore Lord make us all perfect, that we may meet again **[in thy eternal and everlasting Glorꝝ, through Iesus Christ:]** Amen.

§. 6. *The last Collect*, is to prevent excessive Grief, and to turn our thoughts to a due care of our own Souls: The Introduction of it being the grounds of our Hope concerning the Resurrection, for we call upon our **[Merciful God the Father of our Lord Iesus Christ,]** who (as we heard before) hath declared **[he is the Resurrection and the Life,]** so that they who have believed in him **[though they]** must **[dye]** temporally, **[shall live again,]** and whoever lives according to his Will and **[believes in him shall never dye eternally,]** and therefore such gain much and lose nothing by death, *John xi. 25, 26.* and so are not excessively to be lamented. We remember also that though Christianity denies us not to shed a few pious Tears of Affection, yet we are strictly forbidden by God, *1 Thess. iv. 3.* **[to be soꝛry]** for the death of our Christian Friends, in that extream manner that Pa-
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gans are, and **[men without hope]** of a Resurrection, they think their Friends utterly extinct, and never expect to see them more : But we know good Men when they dye, do but **[sleep in him,]** who shall awaken them again after a while ; wherefore we will moderate our Sorrow for them, and **[meekly beseech thee for our selves,]** who are in danger of a worse Death, even a **[death in Sin,]** Lord give us a part in this first Resurrection, and while we live **[raise us to the life of Righteousness,]** and help us to live religiously, and spend our time well, for we must dye temporally, and when the times comes that we **[must depart]** hence, nothing but a holy Life can bring us to a happy Death, and to **[rest in Christ, as we hope this our Brother doth ;]** of whose final Estate being not absolutely certain, we are bound in Charity to hope the best : Lord therefore grant, that whenever we dye we may have a happy end, **[and at the general Resurrection]** when the living and dead shall all meet again, **[we may be found]** upon our great Tryal, **[acceptable in thy sight, and receive that]** inexpressible **[blessing]** to hear our Pardon **[pronounced]** from thy Son's Mouth, even that he may say to us, as he will **[to all that love and fear thee, Come ye blessed Children of my Father, receive the Kingdom,]** which, though not merited by you, was purchased by me, **[and prepared]** by my Father **[for you from the beginning of the World,]** and then we shall enter upon everlasting Joy, and praise our God for ever ; this therefore we **[beseech him to grant,]** that we may be thus made holy here, in order to our being happy hereafter, **[for Jesus Christ his sake :]** Amen.

THE
THANKSGIVING
OF
WOMEN
AFTER
CHILD-BIRTH.

The Introduction.

§. I. **T**HE Birth of Man is little less than a Miracle; and lest the frequency should diminish our Sense of it, the Woman who hath received this wonderful Mercy is ordered to come to Church and offer up her publick Praises: The Original of which is from the Law of *Moses, Levit. xii.* which commands all Women after they had born a Child, to come to the House of God within a certain number of days, and with a Sacrifice to praise God for this great Mercy: And though nothing but Sin makes any Person unclean

clean under the Gospel, and so the Ceremonial Reason be ceased ; yet the Obligation to make a publick acknowledgment of so eminent a Favour remains still. And therefore the Blessed Virgin (who was not defiled by Christ's Birth) observed this Holy Rite, and in all Ages Christian Mothers have followed her Example ; yea, in the Eastern Church they bring their Child in their Arms, as she did, to present it to God, and there they do this after forty days : But in the Western Church there is no time set down by any Law, only the Mother is to come as soon as she is able, and the *accustomed Time* is after one Month ; Necessity and Modesty oblige them to stay so long at least, and if they be not recovered then, they must forbear longer, since they cannot praise God for a Mercy before they have received it. The Place to do this in is the Church, and thence it is called *Churching of Women* ; and it must be done so publickly, First, for God's Honour, whose work of Creation and his preserving the poor Woman ought to be publickly owned. Secondly, to satisfie the Womans Duty, who is bound to let God's Goodness be shewed forth, that others may learn to trust in him. Thirdly, And by this means many are brought to joyn in God's Praises for so publick a Mercy, which all Men and Women are concerned to own with Gratitude, and therefore to do this in a private House is absurd, and contrary to the main End of the Office.

Sect.

Sect. I.

Of the Preface and Psalms.

§. 1. **T**HE Preface is designed to assist the Woman to do this Duty with Understanding, and she is therein taught, First, who is the Author of this Mercy, *viz.* [Almighty God :] Secondly, what was the Motive thereunto, not her deserts, but [his goodness :] Thirdly, what Effect followed thereon, [the safe deliverance] of the Woman, and [preserving] her in [Childbirth,] notwithstanding the great [pains] she endured, and the extreme [peril] of death she was in. Fourthly, what is the consequence of all this, *viz.* That she who is thus preserved and delivered, is bound [to give hearty thanks to God] her gracious Deliverer, and [say] in David's words :

§. 2. Psalm cxvi. ver. 1. I prayed earnestly in my late danger, and am well [pleased] that the [Lord] hath heard the [voice of my Prayer.] Ver. 2. I could scarce speak I was so faint, but [he inclined his ear to me,] and heard my inward and secret groans, and delivered me, as I desired, [therefore will] I call upon him [as long as I live.] Ver. 3. I see that is the way to get relief, [for the Snares of Death] like a Net [compassed me about,] so that there seemed no way open to escape: [The pains] that are the most terrible next to those [of Hell] violently [got hold upon me,] Ver. 4. And when [I found] this outward [trouble] of Body
and

and inward [heaviness] of Mind seize on me, then [I called] upon the [Name] of the Lord, and prayed, saying, [O Lord I beseech thee] free me from my bodily pain as soon as may be, however [deliver my Soul] from eternal pains. *Ver. 5.* And he was pleased to hear me an unworthy Sinner, therefore I do here openly declare [the Lord is] very [gracious,] and [our God is] exceeding [merciful,] he was [righteous] in laying this Punishment of the first Sin upon me, and it was purely his free Mercy to support me, and take it off from me. *Ver. 6.* I am an Example that [the Lord preserve] the meanest and simplest of his Servants, for [I was in misery] who had no worth in me to deserve his Favour, yet [he helped me.] *Ver. 7.* Wherefore despair no more, but [turn] again and [rest] upon God's Mercy, [O my Soul,] for [the Lord hath rewarded] thee well for trusting in him. *Ver. 8.* [Why] should I ever distrust him again, who hath [delivered my Soul] from eternal, and my Body from temporal [Death,] and by removing my fears and my pains, hath freed [my eyes from tears,] and [kept my feet from falling] into the Pit of Despair? *Ver. 9.* And since he hath given me a new Life, [I] am resolved to spend it holily, and always to [walk] as it were [before God, in the Land of the Living,] to which his Mercy hath restored me. *Ver. 10.* [I believed] always he was able to help me, and therefore I may [speak] thus much, [but I was sore troubled] in my extremity, for fear he should not be willing to deliver me; and when all about me gave me hopes, [I said in my haste] and impatience, these, and [all Men are Lying,] and do but deceive me. *Ver. 11.* But now he hath out-done my hopes [what reward

reward shall I give] unto the [Lord for] my ease, my life, my health, and [all] other [benefits] which he hath bestowed on me? *Ver. 12.* I cannot requite him, but I would do what I can, [I will] go to his Holy Table, and [take the Cup of Salvation,] and will not only bless him at that Sacrament, for this and all his Mercies, but will [call upon the Name] of the [Lord] there, and beseech him for Jesus sake to continue them. *Ver. 13.* I promised if he restored me, to praise him for this Mercy, and to live answerable to it; and [I will pay my Vows] just now, and am come hither [in the presence] of all his [People,] into the [Courts] of the Lord's [House,] the Spiritual [Jerusalem,] to bless his Name, and to cause others to joyn with me; wherefore O let us all [praise the Lord,] and say, [Glorp be to the Father, &c.]

Psal. cxxvii. The former Psalm respected the Safety of the Mother, and this the Benefit the Family hath received in the birth of the Child.

Ver. 1. Children are the support of Families, but [except the Lord] please by giving Children, and preserving them [to build] up [a House] or Family, [their labour] is but [lost] who go about to secure the Succession in it. *Ver. 2.* If they should multiply into a City, [except] the [Lord keep] that [City] from its Enemies, [the Watchman wakes in vain,] for he cannot foresee or prevent the ruin of it. *Ver. 3.* And when we have Children, we cannot provide for them without God's Blessing, [it is but lost labour] to rise very [early] and go to Bed [late,] to work hard, and [eat] your very [bread] with [carefulness,] if God do not prosper you, for they whom he loves do thrive well, yet sleep

soundly, and take not so much carking care. *Ver. 4.* 'Tis plain that Wealth comes from God, and the [Children] we leave it to, though naturally they are [the fruit of the Womb,] yet it is by the Divine Providence, for we must receive them [as a Heritage and Gift that cometh] from the [Lord.] *Ver. 5.* And truly they are an Ornament and a Defence to their Parents, [like as Arrows] in the [Hand] of a mighty Man, so [are young Children,] they grace our Persons, and keep our Foes in awe. *Ver. 6.* [Happy] therefore is that Man whose House like a [Quiver is full of them,] in Peace they will plead, and in War fight for their Parents, so that [they shall not] be worsted when they are to answer [their Enemies in the Gates:] And since this Mercy is now bestowed on your Family, you must own it, and say, [Glorie be to the Father, &c.]

Sect. II.

Of the Prayers.

§.1. **T**HE Woman promised, among other things, to call upon God's Name, and so must now joyn with the Priest in that Duty, to which he excites her, by saying, *Let us pray:* And that the Address may be humble, it is begun with the short Litany, *Lord have Mercy upon us, &c.* That it may be effectual, it is continued in the *Lord's Prayer*; and that all may bear a part, here are proper Responses from *Psal. lxxxvi. 2. & lxiii. 3. & lxi. 1.* desiring God to save and preserve this Woman which trusts in him, to defend her from Satan's Temptations, and finally

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finally to hear our Prayers for her : Especially *the Collect of Thanksgiving*, wherein the Priest first owns [**Almighty God**] to be the Author of this Mercy, and then returns him **humble thanks for it,**] shewing what reason there is for it, *viz.* because it was great condescension in God to [**vouchsafe**] to regard her ; and also because it was an Act of infinite Power and Goodness [**to deliver**] her from those intolerable [**pains,**] and that extreme [**peril**] of death she was under in her [**Childbirth.**] Secondly, he prays she may live suitably to this Mercy here, desiring our [**merciful Father**] to grant that [**she,**] by the [**help**] of his Grace, [**may live faithfully,**] and spend this new Life according to [**God's Will,**] who gave it to her, in all purity, piety and vertue, and that she may have the reward of it hereafter, and [**be partaker of everlasting Glorv in the life to come ;**] and this he desires through the Merits of [**Jesus Christ**] our Lord, *Amen.*

The Office being thus devoutly performed, the *Rubric* admonisheth the Woman to own God's great Mercy, by the usual small acknowledgment to his Minister, to which she should add some Offering to the Poor, which is the only Sacrifice under the Gospel ; and it adviseth her, as soon as may be, to receive the Holy Sacrament, as the most solemn way of praising God for him by whom she received this Deliverance, and all other Mercies, and as a means to bind her self more strictly to spend the days in God's Service which he hath added to her Life.

THE COMMUNION.

§. 1. **B**oth Scripture and Primitive Practice have made Fasting a Companion of Repentance, and therefore this Penitential Office is to be used on the days of Solemn Fasting, Ordinary or Extraordinary; because we are then in the best Disposition to humble our Souls for our Offences: For the effecting whereof, here is, First, A Proper Preface: Secondly, An Homily or Discourse: Thirdly, Several Forms of Prayer, all tending to bring us to Repentance.

Sect. I.

Of the Preface,

§. 1. **T**His Preface shews the Reason and Occasion of composing this Office, *viz.* To supply the want of Primitive Discipline, that every Man may judge himself, since the Church now judgeth so few Offenders. [**In the Primitive Church**] all manifest Sinners, Adulterers, Drunkards, Blasphemers, &c. were presently Excommunicated

nicated, and not received into the Church again, till by some years of Penitence and Mortification they had made their Repentance appear to be sincere. And lest any other Sinners should escape, they had [**a Godly Discipline,**] all Christians came to the Bishop [**in the beginning of Lent,**] that is upon *Ash-Wednesday*; and all who by their own free Confession, or by others Discovery were guilty of any great Crimes, had a strict Penance laid upon them for the forty days of Lent, that the Hardships they endured might help to bring the Offenders to Repentance and [**Salvation;**] and be [**a warning to others to be more afraid to offend;**] But this in the Roman Church is turned into a meer Ceremony of sprinkling Ashes upon all that come to confess on *Ash-Wednesday*: And in our Church, since Custom hath discontinued the Primitive Usage, the only Remedy [**until the said Discipline be restored,**] (which we may rather wish than expect in these licentious days) is, To endeavour to bring every Man to judge and condemn himself, by setting before him the Curses due to all Sin, and minding him of God's dreadful Tribunal, where the Impenitent, tho' they never be censured here, shall certainly be condemned: And it is hoped this may first bring every Sinner [**to true Repentance**] for that which is past; and secondly, make them carefully [**to flee those Vices**] unto which God's Curse is due, as they themselves do here acknowledge.

Sect. II.

Of the Homily or Discourse.

§. 1. **L**est the Jews should go on securely in breaking God's Law, and forget the Curse due to those Transgressions, God himself appointed the People should yearly assemble; and when the Priest did proclaim the Law with the Curse annexed, every Person present was to declare his Belief of that Threatning, by saying, [*Amen,*] *Deut. xxvii. Josh. viii. 33.* And though Christ hath now taken away the Curse of the Law, *Galat. iii. 13.* yet that is only with respect to those that truly repent: But as to all others, the Curse is still in force. And a true Penitent doth not wish any Curse to himself, because this [*Amen*] is no Adverb of wishing, but signifies, Verily it is [*True,*] *2 Cor. i. 20.* So that when the Priest declares that Idolaters, and such as are undutiful to Parents, Unjust Men, and such as despise the miserable, Oppressors and Malicious Persons, Adulterers, and those that are guilty of Bribery, with those who rely only upon Men, as also the Uncharitable, Lascivious, Covetous, Slandering, Debauched and Extortioners, are accursed: When this is declared (I say) every Man may say, [*Amen,*] that is, He may affirm he verily believes the Truth of this which God hath said both in the Law and the Gospel; yea, his believing this, is the true cause why he now so heartily repents and begs Pardon, that he may avoid it.

§. 2. And that this is the Churches Design, appears by the following [*Application,*] wherein, from the certain Truth that these Curses shall be executed

ecuted on the Offenders in these kinds, who remain Impenitent, there is, *First*, A general [**Exhortation to Repentance** ;] because we all have sinned, and so are in danger of God's wrath, we ought all to go to him with inward grief, and outward expressions of sorrow, confessing our Sins before him now, and resolving to forsake them for the time to come. *Secondly*, Here are divers Motives to bring us to this hearty Repentance ; *First*, The consideration of God's wrath against impenitent Sinners, he proceeds strictly when he begins with them, *Matth. iii. 10.* his Judgments are [**fearful,**] *Hebr. x. 31.* terrible and unavoidable, *Psal. xi. 6.* He himself will manage it, *Isai. xxvi. 21.* And no guilty Person can either [**abide,**] *Malach. iii. 2.* or [**escape**] discovery, *Matth. iii. 12.* Nor will there be any time to repent then, for his wrath comes [**suddenly,**] *1 Thess. v. 1, 2.* like a Thief in the Night, or pains on a Labouring Woman. Nor can they make any Excuse, because it is so justly deserved by them, *Rom. ii. 3, 4, 5.* Or if they do intreat, they shall not then be heard, *Prov. i. 28, 29, 30.* for Christ comes then not to argue, but to condemn and pronounce the dreadful Sentence, *Matth. xxv. 41.* which consigns them over to eternal Misery. Wherefore, *Secondly*, Here are other Motives taken from God's Mercy to the Penitent, who may be forgiven if they repent presently, *Heb. iii. 7.* before the time be past, *John xii. 35, 36.* for he hath promised upon these Terms to forgive, *Isai. lv. 7.* So that if our Sins be never so hainous, they may be pardoned, *Isai. i. 18.* Yea, they shall be forgiven if we forsake them, *Ezek. xviii. 30.* And the reason is, because Christ, who died for our Sins on Earth, is [**now our Advocate,**] to beg our Pardon in Heaven, *1 John ii. 1, 2.*

Thirdly,

Thirdly, Upon these grounds we exhort all present to [*turn to him,*] firmly assured of his willingness to receive us, and fully resolved to amend our Lives, and [*take the easie Yoke*] of his Commandments upon us for the time to come, *Matt. xi. 28, 29, 30.* And lastly, Here is shewed the Benefit of so doing, for hereby we shall certainly be delivered from the Curses of the Law, *Gal. iii. 13.* and be acquitted at Christ's last Tribunal by that joyful Sentence, *Matt. xxv. 33, 34.* which shall consign us unto eternal Happiness.

Sect. III.

Of the Penitential Psalm.

§. I. **N**OW if upon all these rational Grounds we be resolved to repent, here is a Method prescribed; First, By using the li. *Psalm*, as *David* did upon his Repentance: And therein we have, First, The things to be done with respect to our selves, *viz.* 1. By way of Petition, *viz.* An earnest Supplication for Pardon, *Ver. i.* [*Have mercy on me, &c.*] and purifying Grace, *Ver. ii.* [*Wash me, &c.*] A Confession of Sin, both Actual and Original, *Ver. iii.* [*I acknowledge, &c.*] *Ver. iv.* [*Against thee only, &c.*] *Ver. v.* [*For behold, &c.*] *Ver. vi.* [*But lo thou requirest, &c.*] And a firm Perswasion that God will Pardon and Cleanse us, *Ver. vii.* [*Thou shalt purge me, &c.*] *Ver. viii.* [*Thou shalt make me hear, &c.*] To which are added divers proper Petitions on this Occasion; For Remission, *Ver. ix.* [*Turn thy Face, &c.*] For Sancti-

Sanctification, *Ver. x.* [**Make me a clean Heart, &c.**] For Comfort, *Ver. xi.* [**Cast me not away, &c.**] And Confirmation in our good Purposes, *Ver. xii.* [**Give me the Comfort, &c.**] Secondly, By way of Vow and Promise, that if God please to grant these Requests, his Mercy shall engage us to labour to convert others, *Ver. xiii.* [**Then shall I teach, &c.**] And to praise him with real Returns of Gratitude, *Ver. xiv.* [**Deliver me from, &c.**] *Ver. xv.* [**Thou shalt open my Lips, &c.**] And tho' no legal Sacrifice be needful now, *Ver. xvi.* [**For thou desirest no Sacrifice, &c.**] Yet we will offer our Hearts to God full of trouble that we did offend him, *Ver. xvii.* [**The Sacrifice of God, &c.**] The Second Part of the Psalm respects the Publick, praying for the Churches Prosperity, *Ver. xviii.* [**Be favourable, &c.**] And promising Publick Returns of Praise for it, *Ver. xix.* [**Then shalt thou be pleased, &c.**]

Sect. IV.

Of the Penitential Prayers.

§. I. **F**inally, we have some proper Forms of Devotions suited to this Occasion, being Importunate Supplications for Mercy, *viz.* [**The Domine miserere, The Lord's Prayer and Suffrages,**] all explained before. To which is added, First, a [**Collect,**] desiring that the [**Prayers**] we make for Pardon may be [**heard,**] and the Judgments deserved by our Sins [**averted,**] in order to the quiet of our [**Consciences,**] and our final [**Absolution.**] Secondly, Here is another [**Collect,**]

Collect,] wherein [**Almighty God**] is desired by his universal [**Compassion**] to all his Creatures, and his unwillingness that any Sinners [**should die**] if they would repent. On these grounds he is desired to [**forgive, receive and comfort us,**] who are now deeply sensible of our Sins: And also he is intreated to [**spare us**] from the Punishment we have deserved, because he hath [**redeemed**] us, and we acknowledge [**our frailty and vileness,**] and truly [**repent of our faults.**] Finally, We beg of him to be speedy [**in helping us here,**] that we may not die in our Sins, but ever live with him hereafter in Glory. Thirdly, Here is a general [**Supplication,**] First, For Grace to convert and [**turn us,**] and the Motives are taken from our present Temper, who are now [**weeping, fasting and praying.**] And from God's gracious Nature, who is [**a merciful and compassionate, a patient and gentle Lord, apt to spare and lay aside his Wrath.**] Secondly, We intreat him to spare us who are [**his own People,**] and the Motives are, because [**his Mercies are great,**] and because his dear Son intercedes with us, and for us, by whose [**Merits and Mediation**] we hope to prevail, *Amen.* And after all this be performed devoutly by the whole Congregation, the Church thinks it very fit the Priest should comfort and dismiss them with [**his Blessing,**] wherein he begs of God to [**bless them**] with all good things, and [**keep**] them from all Evil; and that he will declare he is pleased with them, and give them [**Peace**] in this World, and in that which is to come: And this shall all be made good to those who have truly repented. *Amen.*

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